



Featuring

*The Chronicles of the Gírkù*

*Essays*

and Research Publications of  
Anton Parks

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*The Chronicles*

Volume I: *Le Secret des Etoiles Sombres (The Secret of the Dark Stars)*, Anton Parks, 2005.

Volume II: *Adam Genisiš (Adam Geniš)*, Anton Parks, Nouvelle Terre, 2007.

Volume III: *Le Réveil du Phénix (The Awakening of the Phoenix)*, Anton Parks, Publication in 2009.

Volume IV: (Title to be announced)

Volume V: (Title to be announced)

Volume VI: *The Stone of Destiny*, Anton Parks, forthcoming.

*Essays*

*Le Testament de la Vierge (The Testament of the Virgin)*, Anton Parks, 2009.

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Covers (in order of publication)



[www.antonparks.com](http://www.antonparks.com)  
[Nouvelle Terre](http://NouvelleTerre.com)

[zeitlin.net](http://zeitlin.net)

### The Phenomenon of Anton Parks:

Has Anton Parks, French self-educated author, produced in *Le Secret des Étoiles Sombres* an epic accounting, a mythology, a saga of science fiction and heroic fantasy, or a "history" book?

Parks' work remains unclassifiable as it poses the essential questions: What was happening on the earth before the coming of man? What led to and provoked the advent of the human civilizations?

The author of *Le Secret des Étoiles Sombres* entralls thousands of readers around the world with his epic report on the origin of human civilization. But let us not be mistaken: in this novelistic form, Parks may have restored to us our true genesis, that


which figures in the Sumerian texts, clairvoyantly decrypted and presented without complexity.

Nexus Magazine (French Edition) Nos. 43-44, Spring-Summer 2006

We are the fruit of complex interactions with extraterrestrial entities that we have long taken for the "Gods". Far from the paradigms of Darwinism and creationism, Parks proposes an exogenesis of humanity based on the decryption of great fundamental myths, but also on Sumerian and biblical texts. A fascinating voyage to our ultimate origins.

Karmapolis in Nexus Magazine (French Edition) No. 50, May-June 2007

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 Interviews by Karmapolis

[Anton PARKS et le Secret des Etoiles Sombres \[K1\]](#)

[Anton PARKS et les premiers pas de l'humanité \[K2\]](#)

[ANTON PARKS: L'humanité est une création extraterrestre \(Nexus.fr, May-June 2007\) \[N\]](#)

[Gerry Zeitlin: FIRST CONTACT](#)

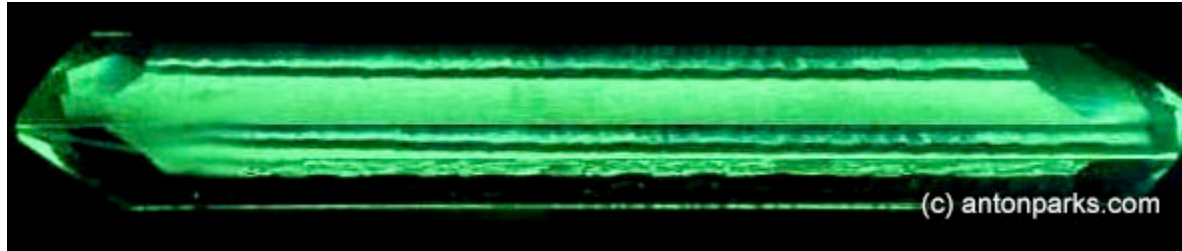
 Dossier Interview

[Anton Parks: \*Le Secret des Etoiles Sombres & Adam Genisis\* \(N°20 "Les Grands Mystères des Sciences Sacrées"\) \[GMSS\]](#)

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"The specter of war caused us to descend here and our race shook your world to its foundations. I recall well all these discourses and the numerous broken promises. This wound refuses to heal. My heart is ever filled with grief, because this story resonates within me like a distant echo."

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The crystal Ugur (The GÍRKÙ)

My companion asked me to take out the cylindrical quartz crystal with reflections of greens and blues. I seized it and held it up, admiring it in all of its parts; it was of an extraordinary purity....

"This august crystal is a Gírkù (litt: holy epee in Sumerian). It possesses multiple functions and operates on the same principle as the ME. The entire history of the Amašutum is carefully recorded in it. It is also a frequency catalyst that transports on the three levels which make up the KIGAL and on the fourth dimension of the Angal.

"The Kingú-Babbar, the great Gina'abul albinos whom we also call the Imdugud, possess Gírkù in the form of crystal spheres that are a sort of combination of our common Gírkù and the crystalline stone that you hold in your hand.

"This crystal is capable of vibrating on certain frequencies with a quality contingent on the impulse that is sent to it.

"What you do not yet know, is that our ancient line held the mastery of the force of Níama as does our queen. The amount of heat exerted on this crystal by the Níama causes the basic vibration of a being to rise or descend, aligning her with the different planes of existence. In fact the Gírkù acts as a Gürkur, but with considerably greater power, because it is an undressed crystal!

"This type of green quartz is unique; it is one of the purest stones that we know. It comes from the system of Gagsisá (Sirius).

"Finally, it is also a formidable weapon. It deploys its blade thanks to the Níama.

"This object belonged to our ancestors, the ancient Amašutum root race. Each and every one of us possesses one on Nalulkára. Our past deviations and our venue in the bosom of the Kadištu have not only removed from us our venom, but also the preprogrammed capacity to use the Gírkù that we previously possessed."

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## ANNALS OF THE GINA'ABUL

Anton Parks' *Le Secret des Etoiles Sombres* (Volume One of the series) might be a novel, constructed to illustrate via a gripping narrative the author's insights into a human prehistoric background - rather a prehuman historic background - gained through his deep linguistic analysis of ancient Mesopotamian languages: Sumerian, Akkadian, Babylonian.

However, Parks himself does not believe his books to be works of fiction. Rather, they are a transcription of experiences he had - through an imposed virtual reality projection, or a parapsychological *mind meld*, or some other process for which we cannot even propose a name - that intruded upon and overwhelmed his daily life for many years.

Before reading his books, one needs to know what they are. The best way to begin to understand is through Parks' own description of how he acquired his information. For this we turn to a penetrating interview of Parks conducted by Alain Gossens of [Karmapolis.be](http://www.karmapolis.be) [K1].

The wide-ranging interview also serves as a précis of the trilogy, and as such was an aid in organizing and beginning to write these pages, which also incorporate information from private communications with Anton Parks, and from the books themselves, when they are published.

One other important first detail for English-speaking readers: no English-language translation of Parks' books or the interview has been published, but translation of the book series is underway. While awaiting the books' publication in English, although we will not attempt a close translation on these pages, the importance of Parks' work seems so great that we are moved to provide English-speaking readers with a summary and discussion of the basic facts contained in them.

### PREFACE to *Adam Genisiš*

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## **Anton Parks Describes his Experiences**

(See [http://www.karmapolis.be/pipeline/anton\\_parks.htm](http://www.karmapolis.be/pipeline/anton_parks.htm) [K1])

Parks' experiences began at the age of 14, in 1981, with a series of "flashes" that would occur at any hour of the day, and completely beyond his control. These eventually evolved into "visions" that took place from once to three times each day.

The visions seemed somehow to be related to or triggered by the ambient light at the time of their occurrence. The light in the visions had the same "spectrum" as the surrounding light. They came as "jets of light" from above, penetrating the top of his head, at the level of the "seventh principal chakra." They would instantly disconnect him from his surroundings and move him into complete scenes, including the aspect of sound.

He would find himself "inside" a certain being, and usually would find the same set of "personages" around him.

These living experiences would take from two to up to ten minutes. Yet if there were people around Parks at the time the visions occurred, they did not seem to notice that anything special had happened, which leads Parks to believe that he would have been gone for only a few seconds at most, in their time.

Parks struggled to comprehend the source of these visions, and their meaning. It was not until the end of the 90s and much research that he came to understand that they were related to the Sumerian civilization and to a language from which the Sumerian language emerged.

...It took some time to put order into all this history -- the different personages and their characters, their numerous names, the different races, the planets, the dimensions -- all that had not been clear at the beginning, especially since I was receiving the information via these disordered "flashes".

Order and comprehension came naturally over the course of years, without doubt due to the growing amount of information that I was able to accumulate.

And there was this sensation of "deja vu", of knowing or recognizing the personalities of the players.

It is a world apart, truly separate from ours, but so alive and, in spite of all, so close to us in many ways...



I discovered by chance the Sumerian literature very late, toward the end of 1999 and the beginning of 2000. Yes, that was a shock and above all a supreme motivation for me to write the *Chronicles*.

Certain places described in the Mesopotamian documents, and most of the the principal personages, are relatively in accord with what I received, but the tablets lack many details and numerous elements... and in fact not all is in accord with my "visions". The warp and woof of the story that I relate are found however on some clay tablets; this is why I have no doubt this "capacity" to interpret the symbolism of the Mesopotamian documents.

[N]

Parks also began to consider aspects of reincarnation theory in trying to comprehend what was happening to him.

The personage whose identity Parks assumed in his visions bore the name of "Sa'am," and it was Sa'am's "destiny" that Parks was retracing.

Sa'am belonged to a group of "reptilian" races known as the *Gina'Abul*, and these are the divinities who are written about on the Mesopotamian tablets.

Sa'am had a certain crystal that was called "Gírkù." The information that Parks was receiving was in some way coming from the crystal, which led him to wonder if the experience was being played out in his mind by the crystal or if he really was this "Sa'am" who owned it.

After many years of living with these visions, Parks found that they were taking too much of his life, and he began a process of reducing and blocking them. This took many months, but the phenomenon eventually disappeared, in 1991 around the time of the first Persian Gulf War.

Coming to terms with the experience, Parks decided that it was not necessary to know for certain if he truly was the Sa'am personage, although in the depths of his being he is convinced that it is so. Perhaps this was what led him to begin a study of ancient Mesopotamian texts. He and his associates were soon shocked to find that the history they related was practically identical to what he had received - or lived through - in his visions.

Pursuing an interest in the Sumerian language, and aided by his "flashes," Parks discovered the "linguistic code of the "gods".

Eventually what became most important was the need to write and publish the information he was gathering. He began this task in the period 2000-2001.

His work, when complete, will consist of six volumes, containing careful descriptions of what Parks experienced/received over a period of ten years, including transcripts of dialogs where appropriate, plus subsequent research inquiring into the possible validity of the visions. The latter are usually presented in the form of formal manuscripts and reports as appendices to the texts, and easily distinguishable from them.

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From Author's Note to *Adam Genisiš*:

At the time that *The Secret of the Dark Stars* was impressed upon me, I did not know how to reveal the source of all this history. It didn't seem to be channelling, properly speaking. To explain that it was all revealed to me on a daily basis over a dozen years through the intermediary of uncontrollable "jets of light" hardly enchanted me.

This situation was so trying for me that it is difficult now to even recall it clearly. Years of this had shattered my life.

I had opted not to speak of it, at least at first, thinking that "those who know" would see clearly from what it came. As to most of the other readers, those who are a little less "in the know", I imagined that they would be content to take this information as that found in an essay on the origin of humanity, or even as a novel, given that the narrative is written in that form. When one has important information to communicate, all these methods are good...

But choosing the manner of transcribing this series did pose a problem for me, and for a long time. Several years ago, when I finally decided to begin writing, I started to compose the first volume in the form of an essay. But after a good hundred pages, I realized that I would not be able to include all the details that I had received. So I abandoned this approach and wrote the central part of the book -- that is to say the history -- as a narrative. That allowed me to put in the full specificity of this story without "taboos" and I was able to preserve the singular sensation of finding myself in the body of the principal personage, just as I had it at the time that I had received all this.

Then I preserved the contents of my historico-mythological and linguistic investigations for the notes at the bottom of the pages and for the appendices, as I have done with the present work.

This explains why two different writing styles coexist in the volumes of this series.



## Comparison with the Work of Other Researchers

Parks has examined the translations of Samuel Kramer, Jean Bottéro, Marie-Joseph Seux, Thorkild Jacobsen, René Labat, and André Caquot. While they differ from one another, their core information is the same, and Parks and his associates couldn't help noticing a surprising similarity between his flashes and the basic story written down on the ancient clay tablets - certainly more than 5000 to 6000 years old!

It was all Parks could do to refrain from plunging too deeply into these translations, so as to continue to preserve intact the history as he had received it, which contained numerous elements that were totally absent from the tablets.

He found striking similarities on concepts having to do with cloning, well detailed on the tablets, which have also been discussed by modern authors Zecharia Sitchin, R. Boulay, and David Icke.

Most important was information relating to the central personage known in Parks' first volume as Sa'am, who took other names while on the Earth - though no more was spoken of this in the interview. Many of the personages introduced in *Le Secret* came to Earth and persisted into the Sumerian, Egyptian, and "Biblical" epochs under various names. All of these are discussed in Adam Geniš.

### On Nibiru and Gold

Parks writes (*Le Secret*, Note 4):

We will see that the first humans on the African continent were procured over a period of several millennia for the purpose of mining gold for the "Celestial Bestiary."

In the course of your reading, you will learn why gold was so important for the Gina'abul. You will see that my ideas are totally original and absolutely to be distinguished from those put forward by independent researchers who claim to have read on the clay tablets (I must ask where???) that the Sumerian "gods" inhabited a planet named Nibiru (or Neberu) and that the gold served them as an active component in the fashioning of its atmosphere which no longer retained sunlight (sic!).

I don't know where this information came from, but quite clearly not a single clay tablet claims that Nibiru (or Neberu) is the original planet of the Sumerian "gods" called Anunna [see [Races](#)]; on the contrary, the only celestial habitation that is mentioned, quite rightly, is *Dukù* of which we will speak again and again.

Note also that *Dukù* is actually the name of a planet, but also became the name of an orbiting habitat that the Celestial Bestiary, once

confined to the Earth, constructed in order to survive. The Sumerians used this same name to designate chapels in the ancient cities of Eridu and Nippur. These cult places symbolized the terrestrial manifestation of the "primordial hills" of the "gods." In the second work of this series, we will equally evoke the *Dukug* of which the sense is strictly the same and which was the name of the mountain where the Celestial Bestiary established itself at the edge of the Mesopotamian plain.

## Languages

### Unity

The language in which Parks received his information was completely unlike French, yet he knew it as though it were his native tongue.

For some years he had believed the language to be Hebrew, but was disabused of this idea through the use of a Hebrew syllabary (a set of signs or symbols representing the sounds that make up the words. Since these constituent sounds have their own meanings, one can use this tool to decompose and understand the complex meanings of complete words).

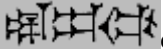
It is this focus on the phonetic values of the syllables that distinguishes Parks' linguistic methodology. These exhibit a common base among numerous ancient languages.

Parks learned that the codification of languages was associated with the existence of castes in the society he had experienced in his visions: that of the *Gina'abul* (Sumerian word for lizards). By the end of the 1990s Parks understood that the phonetic values of the *Gina'abul* were to be found in both the Sumerian and Akkadian syllabaries.

The Sumerian language, he points out, embraces a system that was totally formed from its first appearance and which has undergone only rare developments over time. Sumerian belongs to no known linguistic group, while Akkadian - a language spoken in the north of Mesopotamia and structured from the Sumerian syllabary - is the ancestor of Assyrian and Babylonian, themselves belonging to semitic groups such as Hebrew and Arabic.

In fact, Parks found that there actually is a single Sumero-Assyro-Babylonian syllabary on which are based the principal words of numerous ancient languages: Arabic, Chinese, Dogon, Egyptian, Ancient Greek, Hebrew, Hindi, Hopi, Japanese, Latin, the Germanic languages and many others.

These syllabaries could be used to decompose certain biblical terms and to understand their deep meanings.

Decomposing a word required knowledge of the context that had led to the original assembling of its terms. For example, he explains, the Sumerian *Gina'abul*  can be decomposed as GINA-AB-UL ("veritable ancestor(s) of the splendor"). When one understands the excessive vanity of the beings Parks experienced, one is not surprised by this appellation.

Take the name *Adam*, which we are supposed to believe comes from the Hebrew in relation to the terms *adama* (clod of earth?) or *adôm* (red). Parks is unaware that any author has considered the Sumerian *Á-DAM*, which means "beasts, animals, flocks" or "levy (?), establishment, installation or colonization," all subsumed under "inflict!"

If *Á-DAM* were to designate persons, they would be "beasts, animals, levied, established, installed," or even "colonized, inflicted."

The idea of an enslaved being, totally submissive to "gods," is reinforced in the equivalent of the term *Á-DAM* in Akkadian, which is *Nammaššû*, translated phonetically in Sumerian as *nam-maš-šû*, "the demi-portion to charge."

What could be more precise?

Parks applies this method to determine and verify in detail virtually every translatable term in connection with the history he relates. In *Le Secret*, the number of words that he did not decompose with the aid of the Sumero-Akkadian syllabary could be counted on the fingers of one hand. He believes he is the first to use this decomposition method.

The syllables of Sumerian and Akkadian words allow Parks to decompose the principal words of other ancestral languages: Chinese, Hebrew, ancient Greek, Latin, Germanic and Amerindian languages, etc. That leads to a unified understanding of all languages, but discussion of this will have to await the later volumes in the series.

Parks does provide in the current volume the accents and numeric labeling of syllables that are part of his system.

## Origins and Sequences

The Emeša language (the "matrix language" or "heart of the language") is the original language of the Gina'abul females, who Parks thinks - though he did not see this directly - developed slightly earlier than the male Gina'abul. From this mother language the females (Amašutum) created the Emenita (male) language for the use of the males and for communication between the males and the females.

Meanwhile, the original (Emešà) language was then abandoned as long as peace prevailed.

# Gina'abul World

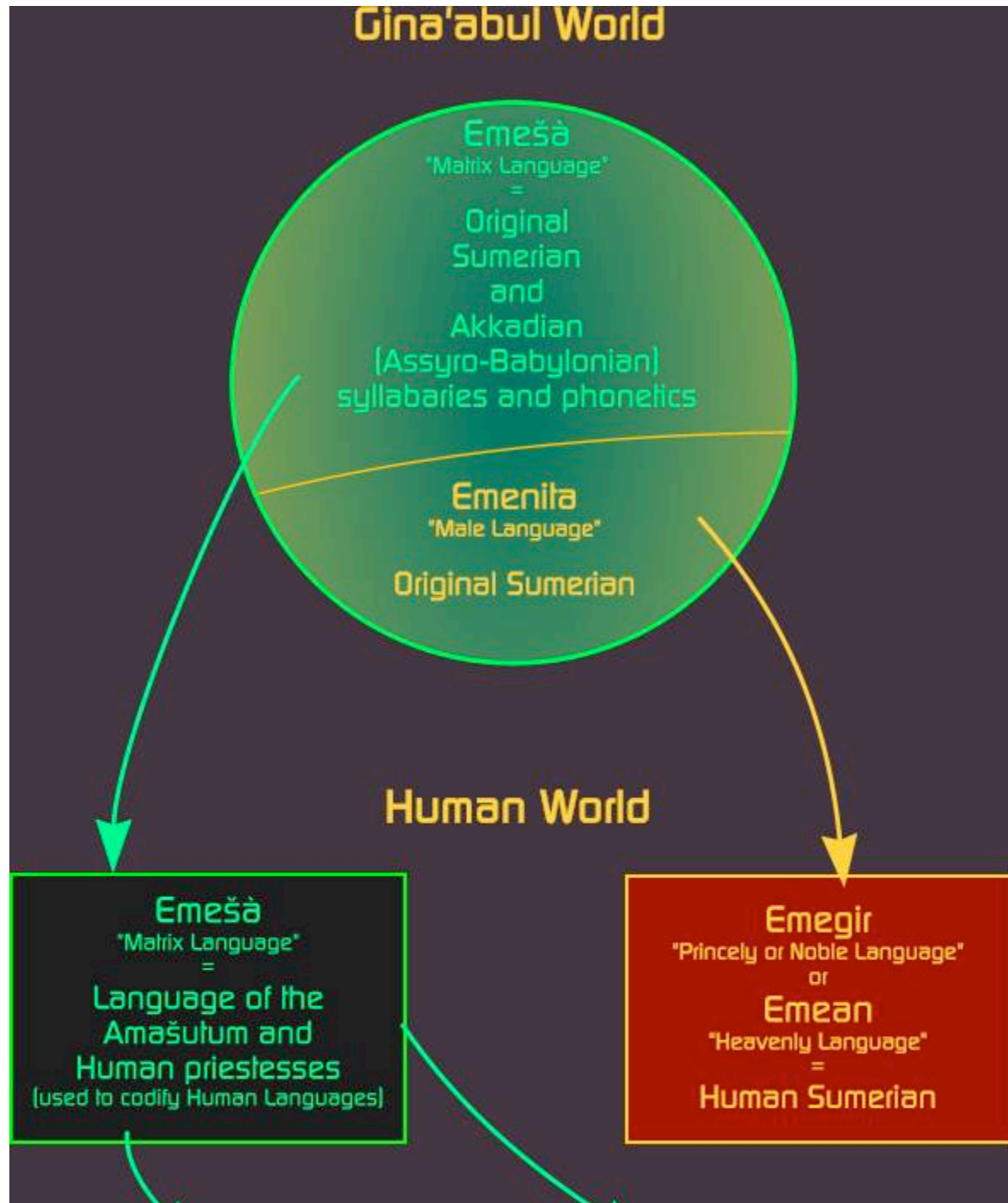
**Emešà**  
"Matrix Language"  
=  
Original  
Sumerian  
and  
Akkadian  
[Assyro-Babylonian]  
syllabaries and phonetics

**Emenita**  
"Male Language"  
Original Sumerian

# Human World

**Emešà**  
"Matrix Language"  
=  
Language of the  
Amašutum and  
Human priestesses  
(used to codify Human Languages)

**Emegir**  
"Princely or Noble Language"  
or  
**Emean**  
"Heavenly Language"  
=  
Human Sumerian



Later, during the Great War, the females were captured and oppressed by the male Gina'abul, the famous Ušumgal and Mušgir (see Races), who had discovered the secret of their feminine sexual power. A group of these males wished to imprison the females and make them submit to abominations so as to seize that power for themselves.

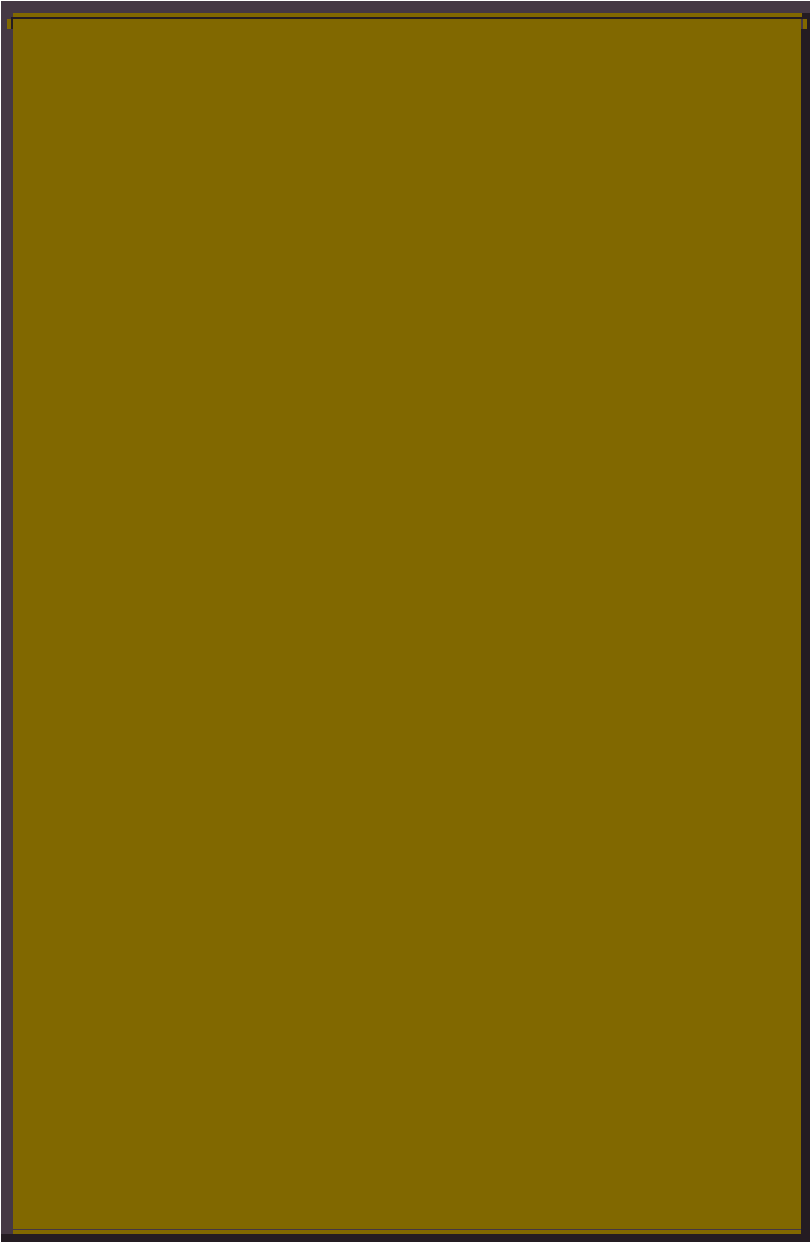
The females, confined by the males, developed Hermetic rites and other secrets in order to protect themselves. As writing became too dangerous, and as many females were unable to use telepathy, a talent enjoyed by all of the males, and needing to be able to communicate among themselves with full confidence, they reactivated and brought up to date the Emešà, with its supplementary linguistic particles, and used it again for secret communication between themselves.

**Karma One:** In your first work, *Le Secret des Etoiles Sombres*, you presented a codification of Earth's ancient languages through the use of the syllabary of the Sumerian-Akkadian spoken by the ancient "gods". Your demonstrations were striking. In *Adam Geniš* you continued with your reasoning and explained to us that this codification had the objective of destabilizing the world of the "gods" and not that of the humans as the Bible indicates.

**Anton Parks:** The Sumerian and Akkadian languages are the basis of all the idioms and terrestrial languages; I think that the multitude of examples that I have been able to place in my two first works [see *Decoder*] demonstrates this very well. In a manner of speaking, all the commonly-used terms of the ancient languages have been codified thanks to the Sumerian or the Sumero-Akkadian.

The reason for this codification is the war that separates the world of the "gods" from the one found on the clay tablets composing the Mesopotamian mythology. Even before the last wave of the "gods" arrived, there already existed two distinct languages: Emešà ("matrix language") of the females, encompassing all the particles that can be found in Sumerian and Akkadian; and Emenita ("male language"), used by the males.

For reasons tied to an ancient conflict between the male and female Gina'abul (the lizard "deities"), the priestesses already were using a sort of coded language for secret communications between themselves. This same linguistic agency is found on Earth as the Emešà (matrix language) and Emesal ("refined language") spoken by the "goddesses" and the earthly priestesses in the more recent



that the Akkadians had adapted their writing to the Sumerians. I don't agree with this opinion, because the Akkadian writing sprang up at the birth of the Sumerian cuneiform (approximately 2500 B.C.) and the Semitic carriers of the Akkadian were present at least around 2600 B.C. Recent research distinctly demonstrates this... Moreover, Akkadian appeared fully-formed from its debut, "as though descended from heaven", which makes this language the most ancient of the Semitic branch....

As far as concerns the cuneiform writing that is today the most visible evidence of a complex and structured ancient Near-East history, I remind readers that this appears to be a purely terrestrial form of writing, invented by humans and not by the "gods". I would add that the epic accounts found on the Mesopotamian tablets retrace in part historic events that, very often, were not contemporaneous with their (human) drafters.

Looking again at the dialect of the Assyrians and Babylonians, it is very clear to me that Akkadian is derived from the "matrix language" possessed by the "Digir" priestesses ("divinities") of the Mesopotamian pantheon.

The males (the Anunna) were in conflict with them. Moreover, as I demonstrate in my first two books, Sa'am-Enki was more on the side of the Nindigir or Amašutum females than on the side of his creator An and An's right arm Enlil.

It is actually Enki who mixed the language of Man according to the writings on the tablets; it is he who codified [encoded?] the languages as a means to break Enlil's domination over the human beings who originally all spoke but one language:

"Formerly, there was a time when the countries of Šubur, of Hamazi, of Kalam (Sumer) where are spoken so many languages, the country and principality of the divine laws, Uri, the country provided with everything necessary, the country of Martu that rested in security, the entire universe and all the peoples together, rendered homage to Enlil with one single language. However, the Father-Lord, the Father-Prince, the Father-King Enki, [...] the Father-Lord was angry....

"[...] Enki, the Lord of Abundance, whose commandments are

certain, the Lord of Wisdom who scrutinizes the Earth, the chief of the gods, the Lord of Eridu, gifted with Wisdom, changed the words of their mouth, put discord there, in the language of Man, which had once been unique"

Enmerkar and the Lord of Aratta  
Extract from a tablet in the Ashmolean Museum of Oxford

I explain in the first book that the codification secretly organized by Enki and his people, the Nungal, that is to say the "watchers" or B'nai Elohim (sons of the Elohim), made use of the totality of the original dialect (Emešà, the "matrix language") of the priestesses. The creation of new dialects from the full Sumerian-Akkadian syllabary was made possible not only through the repeated use of particles said to be Akkadian -- originally unknown to the male "gods" -- but equally through the inventive criss-crossed and tangled employment of the three principal elements that form a sentence: the subject of the action, the object, and the verbal form.

As will be indicated in the third volume of this series, the appearance of the Akkadian language is one of the last maneuvers of the rebel clan to counteract the domination of the Ušumgal-Anunna (Yahvé) over Mesopotamia, which is where the monarchy of the "gods" was principally implanted.

Enki is sometimes named MUŠDA in Sumerian. This epithet defines him as being the "grand architect" or even the "mason" of the world, but the decomposition of this term into MUŠ-DA gives us "powerful reptile". This crafty reptile, responsible for the cloning of humanity and the codification of the languages of Earth, is no other than the biblical serpent, he who foiled the plan of Yahvé in Eden, at a time when under the orders of this same Yahvé.

Enki, "the reptile", recalls in every way the Sumerian term EME-ŠID ("lizard"), whose strict definition EME (language, word, tongue) + SID (to memorize, recite in a loud voice, enumerate) renders for us "he who enumerates the language(s)" or "he who



The use of Emešà was forbidden to males and more particularly to the subgroup named *Anunna* (see Races).

For their part, the males communicated in Emenita (litt: "male language"), known to us as Sumerian. The Gina'abul priestesses also used Emenita, which they themselves had constructed, for communicating with the males.

The various Gina'abul idioms, such as those of the Abgal and the Sukkal, and the Emesal that was "implanted" during the Paleo-Babylonian epoch, were composed from the much richer mother syllabary. This is also true of Akkadian (Assyro-Babylonian), which did not evolve from Sumerian at all, as believed by Oriental language experts.

It's easy to understand their misconception, as they have only inscriptions on tablets to work with, and human writing did evolve, varyingly within the different Mesopotamian regions, beginning with the primitive Sumerian pictograms of 3500-4000 BCE, whose purpose was to tally the riches of the "gods," and leading to the Assyrian cuneiform.

But the spoken languages were introduced, modified, replaced from time to time, and did not evolve.

## Code

Parks insists that the peoples of this planet from the dawn of humanity have expressed themselves via idiomatic structures all taken from the Emešà, including Emenita, which we know as Sumerian. (Parks sometimes uses the term *Gina'abul-Sumerian* as a reference to Emešà.)

Meanwhile, the Gina'abul held their code closely.

The original Gina'abul that arrived and spread out over this planet were

recites the word"!!!

As I demonstrate in my two first works, the Old Testament is a mediocre counterfeit that outrageously uses the much more ancient Mesopotamian and Egyptian traditions....

I know that readers and independent researchers will claim that the different possibilities offered by the game of Sumero-Akkadian homophony explains why it will always be possible to decode in foreign terms... Clearly they are perfectly correct to think this and this is why the code was difficult to break in the past, even by the Gina'abul who spoke Emenita or Emegir (Sumerian) to perfection...

Likewise, since vowels differ according to the regions of the globe and particularly in the Orient, some will not understand the phonetic choices that I make to decode various terms. I wish to make clear that every phonetic possibility is possible, even at times substituting vowels that we know to be nonexistent in certain languages.

Take for example the Egyptian name of *Isis*, which is Aset or Iset, according to interpretations. We obtain: A-SÉ-ET "source of the foreknowledge of life" or I-SÉ-ET "lamentations of the foreknowledge of life". These two constructions convey a perfect definition of the person of Isis as source, that is to say "mother or mourner (of Osiris) responsible for the foreknowledge of life (Horus)".

Gerry Zeitlin and I have realized a schema from the understanding that I have been able to pull from this history of the matrix language. Gerry's work is remarkable in the degree to which it permits me to materialize and authenticate concepts and data that would have been difficult for me to present or circulate on my own. Our collaboration is very important. Gerry has created several diagrams for *Ádam Genisiš* that also appear on his site in which he analyzes my work meticulously.

[K2]

in profound discord among themselves. The numerous idioms that were dispersed resulted from this "intestinal bad blood" that continued for millennia. The Gina'abul required veritable dictionaries for each human ethnic group in order to play at communicating with them.

The most irksome task for the faction to which Sa'am belonged -- the rebels made up of the Amašutum, the Nungal, and the Abgal -- was having to systematically recreate new terms to replace any that had been discovered by their consanguine enemies. The task was anything but simple, and the idioms were difficult to translate, sometimes creating extended dialects, but that permitted them to disorient for many millennia the Anunna subgroup (see Races), which was the majority on the planet.

The Sumerian immigrants (this will be explained in the second and third books) named the Gina'abul Emenita language *Emegir* ("princely language") and sometimes *Emean* ("heavenly language" or "language of heaven"). This language, basically formed from invariant nominal and verbal roots, on which were added different suffixes and prefixes, produced a sophisticated grammatical articulation, finally resulting in a highly refined dialect.

The Akkadian language (and its syllabary) appeared totally formed from one day to the next, apparently subsequently to the Sumerian. How this came about will be explained in Volume 3: *The Awakening of the Phoenix*.

For their part, the Gina'abul idioms were voluntarily elaborated in a distinctly archaic fashion, producing an aspect of slang when compared with the basic language.

So there is a code that is always present in the ancient languages of Earth. Some consonants may have changed over time, but this is infrequent.

In connection with this code, note that the grammatical conventions of the Gina'abul-Sumerian language differ from those of the codifications. In the language, verbal chains are placed at the end of sentences. This is rarely the case in the codifications, where the verb can even at times be found at the beginning of an Emenita term. This discrepancy was premeditated as a means of obscuring the decoding. Remember that the males did not have access to the Emešà terms of which the code consisted.

The purpose of all this was to provide a means of communicating clandestinely and succinctly with humans. Succinctness was achieved by using simple grammatical rules in the encoding, and by using systematically invariable terms, with suffixes and prefixes generally suppressed.

## **Decoding**

Parks is adept in the use of the Gina'abul code, and exploits it frequently and highly convincingly to plumb the inner meanings and also the historic references embedded in the words of many languages. For these web notes I have created a *Decoder* to centralize this aspect of Parks' work. The *Decoder* is really the heart of the Notes. Readers may benefit from studying it, as it is constructed not only for reference but also to fulfill a teaching function. Some of Parks' most important discoveries can be found there.

Most of the translations or decodings discussed by Parks are of individual terms or words, in which the rules of translation are simpler than for complete sentences in the Emeša and Emenita languages. Even a novice can easily follow these translations of two-, three-, or even four-syllable words.

In the Gina'abul language the context of situations is important, as only the specific circumstance results in a term being constructed in such or such a manner. The rebel Gina'abul knew the context of the words and the keys of the different particles that they used to create the terms one finds today in Sumerian.

The translation of certain words is hindered when they are taken out of their context, especially considering that the Gina'abul-Sumerian language possessed concepts and realities having nothing to do with those of present-day society. That makes all the difference, and it is also for this reason that our language specialists have not been able to detect their codification.

Parks writes:

The complexity of the Emenita language used by the Sumerians lies essentially in its numerous homophones (syllables with similar pronunciation) which are distinguished by their length or phonetic force. In order to differentiate between the numerous homophonic cuneiform signs on the tablets unearthed in Mesopotamia, the French Assyriologist F. Thureau-Dangin developed, in the 1920s, a system of accents and numeration for each sign.

A current explanation of this system for denoting Sumerian "logograms," and a substantial listing of them, is available in the online document *Sumerian Lexicon, Version 3.0* by John A. Halloran.

Please turn now to the Example 1. at the top of the *Decoder* page to see how the words for "King" in six diverse languages can all be decoded by Parks' method, producing the concept of "King" with various nuances.

Example 2. on the terms for "Woman" in many languages both introduces and gives initial evidence for the central proposition of the entire set of books by Parks: the widespread pre-modern understanding of the true nature of the female: "She who transmits at one time the power and the understanding!" This is a remembrance of the transformation of Adam in the garden of the "gods."

This precise example contains the greatest secret that has ever been hidden from humanity and the code that derailed the Anunna faction for many millennia.

## The Meaning of Religions

Refer to the decompositions of the Old Testament words *Ish* (first man) and *Ishsha* (first woman). In the Sumerian, the particles mean, respectively, ancestral or primordial androgyne, and the heart or womb or entrails of the ancestor.

Genesis indicates that *Ishsha* was pulled from the side of *Ish*, implying that man was antecedent to woman. [However the history that will be revealed in Parks' later books will indicate that] *Ish* and *Ishsha* were created as part of the primordial androgyne human that lived on Earth long before the arrival of the *Gina'abul* who changed the human genetic code. Moreover, very numerous traditions from around the world report that primordial man was not only androgyne, but hermaphrodite.

The rabbis who were charged with compiling the texts of Genesis from the Mesopotamian traditions found at Babylon at the time of the exile of the Hebrews between -586 and -539, discovered the embarrassing androgyne primordial  $I\check{S}_7$  and were not able to totally suppress it. Thanks to a subtle maneuver, the ancestor, masculinised, became officially *Ish* (man) and was confounded with him.

When the "gods" of the Mesopotamian traditions transformed the genetic code of the primordial androgyne ancestor ( $I\check{S}_7$ ), they cut this being in two and created thus a man and a woman.

The manipulation executed on the man does not appear in the text of Genesis, because  $I\check{S}_7$  (androgyne ancestor) is metamorphosed into *Ish* (man)...

...and then the rabbis fabricated the story of *Yahve-Elohim* making *Ish* fall into a torpor at which time *Ishsha* was fashioned from his side etc.

Parks' series, *Les Chroniques du Girkù*, promises to reveal practically everything on the authentic genesis of humanity and our origins. Today we have only sparse traces of this history. The most significant are those graven on the Mesopotamian tablets and some of them have been stolen from Iraq and are now circulating on a profitable black market.

These clay tablets trace the history of a group of immigrants named *Anunna(ki)* who descended here many millennia ago to exploit the multiple riches of our planet. The individual known as *Sa'am*, whose life became known to Parks through years of total-immersion memory flashback experiences, lived among these felons during his entire history.

Parks states that only 5 to 10% of the elements contained in his chronicles are found on the clay tablets from Mesopotamia. The history of humanity has been skillfully deformed over time in order to protect those who imposed themselves on Earth and equally to preserve, unbeknownst to us, their descendants who continue to work secretly on their behalf.

Thus, for example, at the time of the writing of the Assyro-Babylonian tablets, the "feminine cult" was deliberately suppressed and diverted to the advantage of a more and more dominant patriarchy.

One of the greatest coups of the Anunna faction was their taking advantage of a totally exceptional situation which, in one brief moment, had dispersed humanity over the Earth. Beginning at that time, multiple religions were invented with the sole aim of disorganising you, leading you into error... more precisely, limiting you!

This is of key importance because the religions permitted the usurpers of the planet to break up the people and create bloody conflicts. Today, the religions are too often the direct cause of conflicts and wars. Thanks to religions and their deliberately deceptive disparities (since in principle all religions possess the same precepts!) the different beliefs permit killing one's fellow man in the name of God! In the course of the most sinister centuries and millennia in the history of this planet, religions have caused the death of millions of individuals.

Today religious conflicts make it possible to "administer" the size of the Earth's population and to make huge profits from manufacturing more and more murderous arms.

This may make some laugh, others perhaps less, but the term *religion*, taken from the Latin *religio*, is very precise to our eyes. Christian linguists are pleased to explain that the term derives from the Latin verb *ligare* which signifies *to bind*, implying that religion binds or rebinds human beings between themselves. But it would be fair to emphasize that the same term means equally *to subject* in the language of ancient Rome. Moreover, again in Latin, the words *religio* and *obligatio* (obligation or debt) often have the same sense.

Before translating the hidden sense of *religio* with the aid of our syllabary, you must know that close to several thousand years ago, when your ancestors had the opportunity to record their legends, doctrines and beliefs, that is to say their religion, the only available medium was clay, or stone cut in the form of tablets. It is from these tablets, notably those of Babylon, that the data could be transmitted with care and convey the manna of information that served the intellectuals of the community of Israel in the compiling of many passages of the Old Testament.

Is it not also from these tabulations of the laws established by "God" that the Judeo-Christian religion received its first commandments? It is truly on the tablets that the people of the ancient near East listed and diffused the different dogmas that served to construct what is considered the world's first religion.

Speaking of those tablets, observe (see *Decoder* Example 3: RELIGION) that the decomposition of the Latin *religio* defines religion as a system for training sheep with the aid of tablets! (To understand how tablets inscribed with instructions were potentiated and remain effective today, see Laws.)

How does it happen that a Latin word can be interpreted in this way? Again, it is because the ancient languages are Gina'abul dialects. This strange concept will be supported again and again throughout Parks' works.

In the course of your reading, especially in *Ádam Genišiš*, you will learn that the *Celestial Bestiary* that fell on the Earth had the sorry tendency to assimilate the Earth ancestors to animals, in fact, to small livestock, more precisely sheep! This concept may seem strange, but it was widespread in the past.

Take the simple example of ancient Egypt where the sheep were called *Undu* (or *Undju*) and the people *Undut* (or *Undjut*). The respective transcriptions of these terms in Sumerian [see *Decoder*] leaves no doubt: UN-DU<sub>7</sub> = horned rabble; UN-DU-UT = the population that casts the metal of light (gold).

That being said, in view of the organization of present society and despite the millennia that separate us from the highest antiquity, I am completely convinced that the ideology that assimilates the people to animals has truly never changed.

Refer to *Decoder* Example 3: RELIGION for more examples of what Sumerian phonetic deconstruction reveals about the meaning of words for "religion" in various languages.

## Races

### Introducing the Kadištu

[Extracted from the GMSS Interview]

The Kadištu "Life Designers" are the guardians of key places in the universe. Their objective is to cause to reign a form of organization and of "*discipline*" that emanates from "*the Source*" that one could assimilate to God. In this, one could think of them as "angels of God".

Despite their high technology and their extreme intelligence, the Kadištu are not on a mission to resolve all problems. Insofar as concerns the history of the Earth and its development, the Life Designers seem to have chosen to leave the Earth, even though it be a sacred place, in the hands of the Gina'abul reptilians.

This does not appear to be an abandonment, rather a transitional retreat, because to this day the Life Designers have not ceased to keep an eye on their creation. On the human level, this can seem to be taking a very long time, but to the Life Designers of the Universe, it is nothing.

The Kadištu normally do not interfere in the development of races in full evolution -- in this case the Gina'abul reptilians.

I imagine that it was simpler to let the Gina'abul resolve their family problems among themselves, as there exists in the bosom of the reptilian family the Amašutum group - the females - who truly form a part of the Life Designers.

I am thinking equally that the *Homo* type originally of the Earth and the Solar System has a karma that is connected to the reptilians, given that the *Homo* type has on numerous occasions been genetically manipulated by these same Gina'abul reptilians...

In his interviews, Parks provides glimpses of the numerous races at play in his works: those that make up the Kadištu collective and the Gina'abul races, a large part of whom are in conflict with the Kadištu. The female Gina'abul, however, are the Amašutum priestesses, who belong to the Kadištu. This is an example of the complex relationships and interactions that make up Parks' story.

Kadištu	Akkadian: Qadistu, evoking high-ranking priestesses. Sumerian: NU-GIG, meaning "non-evil" but also "the image of evil" - sacred prostitutes. Related to the Latin <i>caduceus</i> . Emissaries of "the Original Source," they live in "higher dimensions" called "Angal." Role is to unify the species of the universe. Very powerful but do not interfere in the affairs of beings evolving in the "reduced frequencies."
Abgal	Kadištu subgroup. Genetically affiliated with Gina'abul, but considered amphibians, with genes of a far-off amphibian race. Sages of the Gagsisá (Sirius) system. Like the Urmah, this is a rare Kadištu race that can evolve in KI (the 3rd dimension). They possess a delicious regard charged with compassion. A light energetic halo emerges from their body. A Gina'abul rebel race**.
Amašutum	Female Gina'abul*. "Mother Lizards." "Proud People of the Serpent." Eternal symbol: two intertwined serpents. Priestesses. Kadištu subgroup, therefore also associated with the principle of "good and evil." Life Designers. Dwell in several regions of the universe, such as Ursa Major, Hyades, Pleiades, Orion. A Gina'abul rebel race**.
Ama'argi	Terrestrial Amašutum, specially created in our solar system by the Gina'abul females of Margid'da (Ursa Major), undoubtedly cloned from the genetic library there. They have tails, as do the other Amašutum. Dark-skinned. Peaceful. A Kadištu race. Their home is the Abzu of Uraš. Their sovereign is Queen Dim'mege (see <a href="#">Personages</a> ).
Ameli	Semi-etheric Kadištu race originating in the star system of <i>Bun</i> (Aldebaran, $\alpha$ Tauri) and still based there. Had permitted the <i>Ušumgal</i> to maintain a colony of <i>Mimínu</i> in that system but drove them out after the Great War. The <i>Mimínu</i> were relocated in Mulmul (Pleiades). This in turn forced a new line of Amašutum to progressively withdraw from Mulmul and its Ubšu'ukkinna system, eventually to settle in <i>Gišda</i> (the Hyades).
Sukkal	Kadištu subgroup having the form of birds. "Cousin of the Gina'abul." The Sumerian word "sukkal" means

	"messenger." In the Sumerian and Assyro-Babylonian traditions, the Sukkal are humanoids with the body of a bird and large wings on the back. The Greek term "angelos" also means messenger and refers to beings with functions similar to biblical angels. Important Life Designers. Urbar'ra (Lyra).
Urmah "Army of the Elohim"	Warriors / Life Designers. (UR-MAH, "great warrior", also "lion" in Gina'abul-Sumerian). Logo: the lion. <u>Felidae</u> or feline. Feline-humanoid appearance; actually resembles a lion. Always seen with claws; unknown if natural or artificial. They are from the Orion constellation. The official army or celestial militia of the Kadištu, who often referred to them concerning problems of rule. For that reason, the Urmah were found at several times in our solar system.
Namlú'u Primordial Human [see <a href="#">Decoder</a> ]	Prodigious androgyne race assembled by the Kadištu on Uraš (Earth). Highly respected because it combined the genetic patrimony of numerous Life Designer species.
Kingú	Akkadian Quingu. Sumerian: KIN-GU = "ruler over the Earth (or regions). Logo: the eagle. Princely root stock of the Gina'abul. At war with the Ušumgal. Three types: whites [Kingú-Babbar, grand royals; Te (Aquila)], reds [warriors-cleaners; Ušu (Draco)], greens [the people, also warriors]. Most Kingú possess a mark on the forehead, like a third eye.
Kingú-Babbar	Royal albino Kingú, originally the dominant authority in the constellation Ušu (Draco), where they created the Ušumgal. Relocated to Urbar'ra (Lyra) with the Ušumgal, whom they left there at the time of the Great War. Resettled in the constellation Te (Aquila). Some are present in our solar system, originally from Te, and are central to events described in Parks' second book, <i>Ádam Genisiš</i> . They are in conflict with the Anunnaki and their descendants. Solitary, do not like to mix with others, because they feel superior to the rest of the Gina'abul. These are the largest of all the Kingú. Some possess wings and horns; others absolutely none. Those in our solar system have hardly any wings and no horns. Among all the Gina'abul, most closely resemble humans. They bear the emblem of <i>Urin</i> (the eagle).
Red Kingú	Just beneath the Kingú-Babbar in the social order. Specialists in war; soldiers. Reddish skin. Have tail, horn, and wings. When the Kingú-Babbar left Ušu, the Red Kingú remained to govern in their place.
Kingú People	Workers and warriors. These are the Kingú who take part in the battles on Dukù at the end of Book 1. Greenish skin (a little lighter than that of the Anunna).
Imdugud (Anzu)	Mix of Kingú-Babbar (royal albinos) and Urmah. Depicted emblematically in Sumerian and Akkadian imagery as half eagle, half lion, respectively representing their genetic roots. White skin (like the Kingú-Babbar), sometimes described by Parks as fair-skinned. Appear "Nordic" but with a slight "animal" look in their eyes, an aspect that is



	connected with their genes. They resemble humans, often with blue eyes, and are very tall. Pupils are vertical. Emit barking or whistling sounds. Always seen with claws; unknown if natural or artificial. Solitary. Originated in Tiamate (our Solar System) well before 300,000 y.a., which is when the Anunna arrived. Originally created to watch over the terrestrial reserve and above all to serve to reconcile the Gina'abul and the Kadištu Life Designers. They had the reputation of being peaceable, not "looking for trouble" - unlike their Kingú-Babbar creators. They are always found in the background of the works of the Kadištu, with whom they have courteous relations.
Ušumgal	"Grand Dragons," later Sumerian term for their gods and sovereigns; descended from Kingú-Babbar; creators of the Annuna and other races. The Ušumgal Council of Nalulkára were survivors of the Great War.
Šutum	Male Gina'abul*. "Lizard" in Sumerian. Created by Abzu-Abba to impregnate the Amašutum, but their reproductive abilities were in decline. They suffered from a disease of unknown cause. Originally, laborers, working for the entire race of Gina'abul. Margid'da (Ursa Major).
Nungal	Great Lords. " <u>Fallen Angels</u> ". <i>Book of Enoch</i> : watchers. Bené Elohim (Sons of the Elohim). Those who coupled with human females without authorization of Yahvé (An-Enlil). Akkadian: Igigi. Male. Created (in great haste) by Sa'am and Mamitu-Nammu (see <u>Personages</u> ) from Imdugud genes on which Abzu-Abba had been experimenting. Considered as Life Designers although no knowledge of cloning. Followers of Osiris and Horus. A Gina'abul rebel race**.
Anunna Anunnaki	Warriors. "Angels of Yahvé". Created by An and Ninmah on Dukù, Mulmul (Pleiades), from a genetic patrimony discovered by Ninmah on Nalulkára. No doubt the cell line was enhanced Šutum. Wars among the Gina'abul brought them to the Earth. Anunnaki = "Anunna of the Earth." Have manipulated humans for millennia.
Mušgir	"Furious reptile" - winged dragons. Assyrian: "Pazuzu". Can easily move between the "first and third <u>dimensions</u> ." Originally created in Lyra by Ušumgal; An and Ninmah produced a second line on Dukù, Mulmul (Pleiades), using a cell line discovered by Ninmah on Nalulkára. Have tail, horns, and wings. May be compared to the numerous gargoyles that haunt churches and cathedrals.
Mimínu	Dogon: ant. Known to us as "grey" ETs. They are genetically-engineered descendents of the Mušgir -- wingless, smooth-skinned, diminutive. Originally created by Ušumgal with reprogrammed Mušgir genes, as part of a program in which the Mušgir participated voluntarily. Later numerous other Miminu races were created from cells fabricated by the Kingú. They know how to take orders. Slaves of the male Gina-abul.
UKU <sub>3</sub> -BI "lower multitude" UGU <sub>4</sub> -BI	The Ukubi were created by the Kingú for food (same as we treat our cattle) and by the "royals" and later by the Ama'argi to fulfill the orders of the "royals" (who tightly controlled them at that time). But Nammu clandestinely improved the race, rendering them autonomous (so they could defend themselves against the Kingú). Parks has found a Sumerian legend that supports this statement.***

"simian"	
Early Human	<p>Genetic combination of Original Human, Gina'abul, simian. Sa'am was continuing what his mother had done with simians. A first humanoid version, the first Ádam, a mixture of Ukubi, Ama'argi, and green-skinned Kingú, served as workers in Edin. Note that the Kingú themselves bore no responsibility for this creation. Their cells were included to mark the domination of the Ušumgal-Anunna over the Kingú -- to humiliate them. Following that, Sa'am, with the support of his mother and two sisters, clandestinely improved the race under the noses of An and Enlil. They added cells of the Namlu'u, thus in a fashion "humanizing" the Ádam. These beings were black-skinned. Having Ama'argi within their genetics, they had tails. The Sumerian name for them is <i>Sag-gi-ga</i>, meaning "black slave". The Kingú then countered by asking Sa'am to add their Kingú-Babbar genes (from Tiamate) to the <i>Sag-gi-ga</i>, resulting in a white-skinned human, which would mark <u>their</u> supremacy over the <u>royals</u>. They intended these to dominate the blacks. This being was named Lú-bar, meaning "white man". Word play: <i>Lú-bara</i> means sovereign man; <i>Lú-bar-ra</i> means "alien" or "foreigner". Enki and his associates wound up clandestinely improving <u>these</u> beings also, again to give them more autonomy. These are early human races, not those of today. A more complete picture is presented in the section <i>Creating Humans</i>. The entire scenario is one of races' quests for power over one another. It is not a matter of growing fingers to pick berries, or tails to swing from trees, as our academicians would have us believe. (Although academicians evolve incrementally too! See <i>Fingers and toes evolved from fins say scientists</i>.)</p>

\*According to our strict human ideology about what may be considered human, the Gina'abul are not human beings. Therefore Parks does not refer to Gina'abul women and men, but rather females and males.

\*\*Who are the "rebel races"? Designation as "rebel race" refers to events following the arrival and establishment of the fugitive Anunna in our solar system. This is treated in *Adam Genisiš*. The Kingú races had already been mortal enemies of the Gina'abul for a very long time. They are not considered as "rebels"; they created the Gina'abul, and furthermore the true "rebels" are consciously aligned with "the SOURCE", which they are not. Note that the memory of their having taken refuge underground on Uraš after local military defeats has contributed to misleading concepts of "fallen" angels. Now that you have our definition, would you classify the Namlu'u as a rebel race? How would you classify the modern human race?

\*\*\*"They were ugly and menacing, scattered to the edge of the world, at the entrance of the underworld. They also appeared solitary, held in their emplacements, alone and isolated, but appearing menacing enough. Dark little half-brothers and sisters. Thus, this must have been a different and improper creation of Nammu with another god, but perhaps also an experimental creation of the gods..."

*Extract from the Sumerian tablet "How Ereškigal Chose the World Below"*



This statuette (left) representing a *Mušgir* is identified with the Assyro-Babylonian demon Pazuzu, a demon connected with the subterranean world and with parallel worlds. It is armed with large wings and its body is covered with scales. The universe of demons was very present in the Mesopotamian spirit, to the point that the *Mušgir*-Pazuzu was considered one of the most powerful demons. Because of this, it was often used as an amulet, affording benefits of its good grace against the other infernal entities. Several amulets of this type have been found in the foundations of Mesopotamian houses. On the back of its wings appeared the following inscription: "I am Pazuzu, son of Hanpa. The king of the evil spirits of the winds that rage violently from the Šadû (KUR in Assyrian), it is I!"

## Namlú'u (Primordial Human)

"The old men tell that in the beginning of the world, God created a man and gave him responsibility for all the creatures. This man went out every day from his house very early in the morning to visit God's property -- that is, all that is found here on the Earth. And he would always return home very late in the evening, and very tired. But in spite of his great fatigue, he had to make his report to God on the state of health of all the creatures."

Oral Tradition of the Lumwe of Zaïre

From the 2007 Karmapolis interview in Nexus [N]:

**Karma One: In your narration, the initially-created, original human (Namlú'u) is an extraordinary being, quasi superior to his creators and almost omnipotent, belonging to several dimensions, gifted with capacities of astonishing clairvoyance, capable of reading anyone's thoughts. This original human seems singularly close to the Source, namely the World Creator or "God".**

**Just who are these creators of the Namlú'u? Why did they create such astonishing beings? And why in this form?**

Anton Parks: I sincerely believe that the Namlú'u have a perpetual existence somewhere in Angal (the higher dimensions).

The term NAM-LÚ-U<sub>18</sub> ("immense human beings") was used by the "gods" and the Sumerians to designate this primordial humanity. Later the term was used to refer to the Sumerians who were the first humans in Mesopotamia, those who were in contact with the "gods" found in the Bible under the names *Yahvé* and *Elohim*.

The departure of the Namlú'u from our dimension was synchronised with the arrival of the Anunna on the Earth.

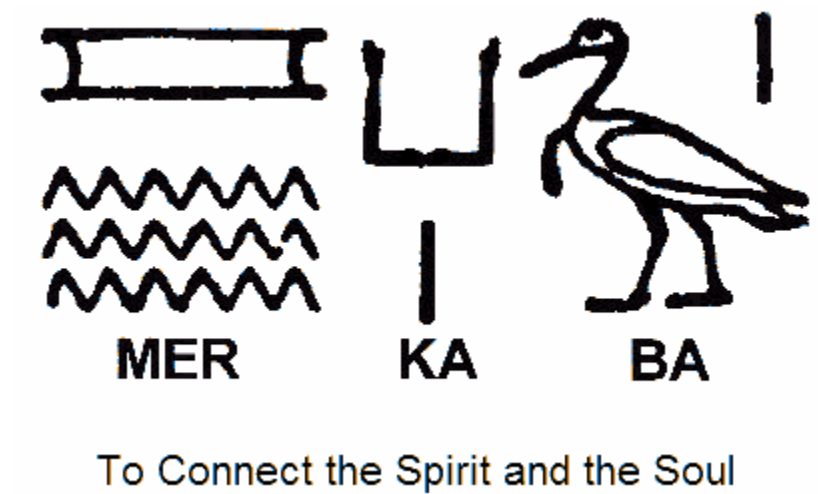
The Namlú'u are beings who embody uncommon capabilities. They were created "all at once" by the Kadištu (Life Designers) who seeded life on this planet. They were in a manner of speaking the guardians of the Earth before the arrival of the Anunna.

There are gnostic texts, such as *The Secret Book of John* (NH2-1.28) that announce that:

*This being was fashioned by "the creators", in the image of God (the Source) and conforming to their respective appearance. This perfect primordial being combined the various powers with which they (the creators) had been endowed, both physically and psychologically.*

The Namlú'u were approximately four meters in height. They could detect thoughts and most importantly had the ability to displace themselves very rapidly from one location to another through the use of the *Merkaba*, the field of individual light of which the transmutation, through the use of the chakras and the Kundalini, permitted one to metamorphose into a vehicle of ascension.

The term *Merkaba* means "chariot" in Hebrew, but I demonstrate in *Ádam Genisiš* that this word can equally be translated in Egyptian, for example:



More information about the Namlú'u may be found in the section [Guardians of Uraš](#).

### **Kadištu**

Continuing with the interview [N], Parks responds to the first part of the question pertaining to the Kadištu:

The creators of the Namlú'u are thus these famous KAD<sub>4</sub>-IŠ<sub>7</sub>-TU ("ancient assemblers of life") [*Decoder*] corresponding to the Life Designers denoted as *Elohim* in the Bible. The Hebrew term *Elohim* decomposed in Sumer-Akkadian gives EL-Ú-HI-IM, "the powerful exalted ones who mixed the clay (or the clay beings: man).

The Kadištu assembled the Namlú'u with an eye to combining their science in a common creation on the planet located at the heart of a commercial route that embodied a zone of free will and exchanges in our universe.

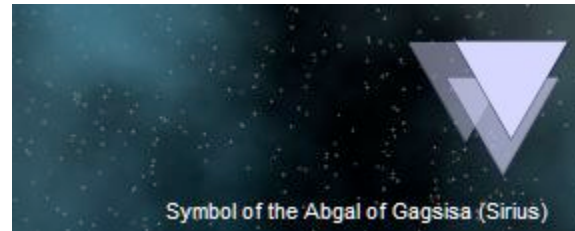
The Kadištu professed to be in service to the Source that one could, briefly, equate to "God"...

From an earlier interview [K1]:

The Kadištu live in "higher dimensions" (*Angal*) and very few of them can enter our third dimension; this doesn't facilitate direct contact and explains their circuitous fashion of approaching us.

They observe us more than ever before, and communicate via the intermediary of people they contact directly or telepathically. But such communications must be undertaken with great care, because of the possibility of wrong interpretation of what was received. Furthermore, there are many contacts in the form of abductions conducted by the Greys, who are usually in the service of the Gina'abul.

## Abgal



This wooden statuette from the Dogons of Africa represents the widely-discussed *Nommo*, who they claim brought the first language to humans (see *Decoder*). It is identical to Sumerian representations of the amphibian *Abgal* "sages" (said to be advisors to Enki) and the Akkadian *Apkallû*. Anton Parks (private communication) reports that this image is the closest we have to depicting the Abgal race of the Gagsisá (Sirius) system. The Dogon, of course, had always claimed that Sirius was the home of the Nommo.

There are many suggestive connections. Recall that, according to Sumerian history, Enki had dominion over the *Abzu*, believed by the Sumerians to be a kind of underground sea deep beneath their feet (while Sitchin thinks the term refers to water engineering projects, bodies of water, and/or deep Africa). Parks translates *Abzu* as the hollow domain at the center of all planetary bodies. Sa'am was the lord of all Abzus in the Gina'abul system. He also had webbed fingers, by the way, greenish blood, and other indications of Abgal genetics.

## Urmah

Discussion by Mamitu-Nammu, soon after the arrival with Sa'am and others on Uraš:

The Urmah are formidable warriors. They make up the principal militia of the Kadištu. When difficult situations must be disentangled, the Urmah are generally designated to restore order. We consider them as the army of heaven, sometimes as the soldiers of final resort. They can be quite ferocious. They will withdraw from combat only on request of the High Council.

Their original home is found in *Sipazianna* (Orion) [see [Worlds](#)]...

Several Gina'abul colonies ruled by three queens who escaped the Great War are found to be placed near Urmah. This seems to be an exceptional situation as the Urmah are quite independent. In each case, this rapprochement has brought fruits in the form of a remarkable hybrid race.

The Urmah has done the same here with the royal Babbar, producing the Imdugud.

Whenever possible, Kadištu who can evolve without too much difficulty in the KI frequency attach themselves and mix with species who are in difficulty to raise their frequency level. This activity of the Urmah works to reequilibrate the Gina'abul conscience through mixing with it.

Here, a small group of Urmah in the bosom of the Kadištu charged with the planning of Uraš made possible the establishment of a climate of minimal security. Each planner was thus enabled to bring his stone to the edifice of this natural park. The Sukkal were responsible for the insertion of oviparous vertebrates. The Nim, with the head of an *Uh* (insect), are the creators of the divers arthropodes that one finds here.

One of the only ways to differentiate [physically] the Nungal (or Kingú) from the Imdugud is by the shape of the skull. That of the Imdugud is elongated, but less so than the other two (and the rest of the Gina'abul). I think this is because of the Urmah genetics.

Likewise, the Abgal also possess a slightly elongated skull, but not like that of the Gina'abul.

This would apply to the Abgal that you have presented on your pages [at left]. Do not forget that this appears to be the design of a statuette made by the Dogon of Mali. It is not a personal representation of an Abgal. Even if I find it somewhat acceptable, the fins are much too large and its head is not elongated at all, as it normally would be, a little bit.

quite explicit:  
flying insect  
prince

The Abgal of Gagsisá (Sirius) [see Worlds] are occupied in large part with the marine fauna and above all with the Šim-Kúšu (whales) and the Kíg-Ku (dolphins) whose principal role was to reequilibrate the vibratory rate of the KI that was extremely low at the epoch when the Kingú had filled Uraš with gigantic Hušmuš (savage reptiles).

It was the Urmah who had the heart-rending mission to cleanse the planet by directing a demolishing projectile. Thanks to this intervention, followed by the introduction of the Šim-Kúšu (whales) and the Kíg-Ku (dolphins), the frequency of the KI was able to increase considerably, affording it a vibratory rate altogether unique.

Since that time, certain Gina'abul, such as the red Kingú, have had difficulty in sojourning more than 5 full *Ud* (days) in the KI of Uraš. The Babbar and Imdugud seem, on the other hand, to tolerate this frequency well.

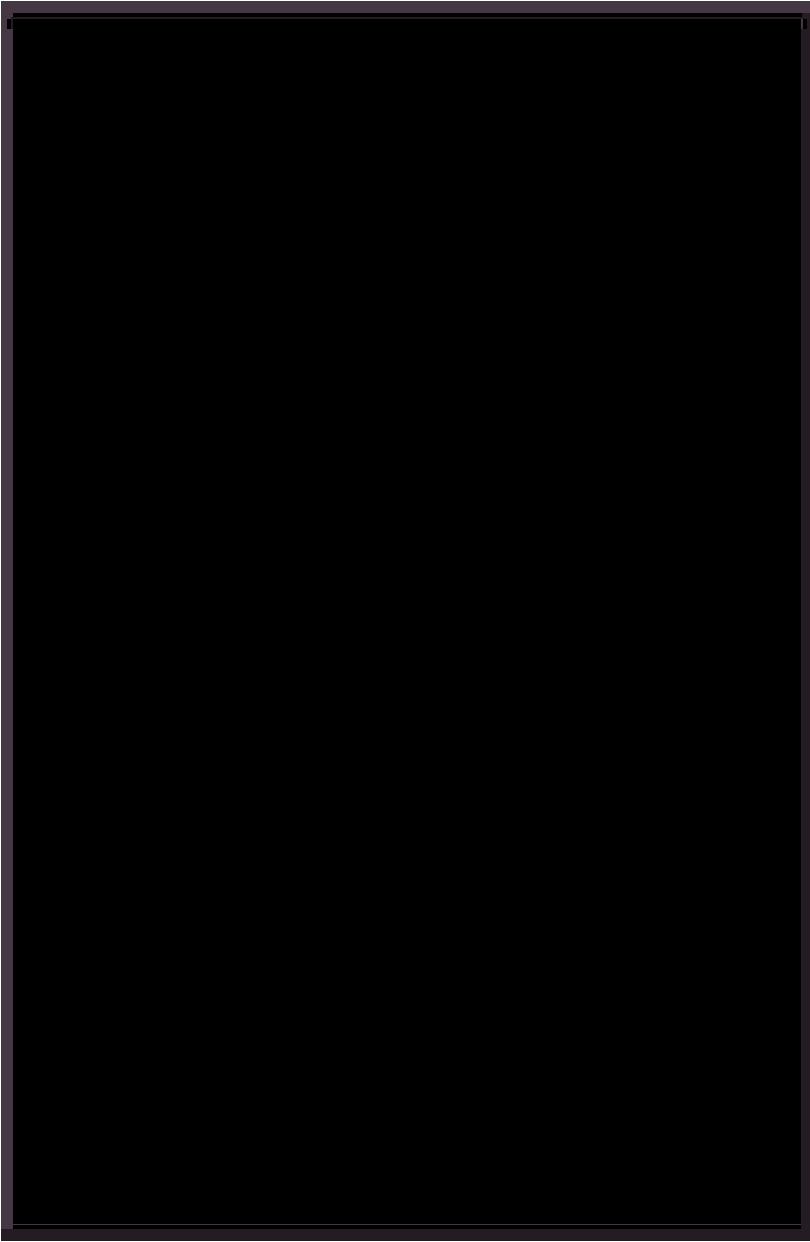
As with UR-MAH (litt: "grand warrior"), the Sumerian term PIRIG designates also a "lion". We know that the lion symbolizes royalty. Is it so astonishing to see that the homophones PIRIG<sub>2</sub> and PIRIG<sub>3</sub> signify respectively "shining" and "light"?

It is useless to insist on the fact that over the centuries, or we could say millennia, royalty was expected to bring light to the peoples of the Earth. Numerous ethnic groups from portions of the Earth such as the Bantus (Africa, south of the equator), associate celestial fire (the sun) with the lion.

Phonetic decomposition of PIRIG in Sumero-Akkadian gives such connotations as "understanding", to govern, watch over, arm... qualifications altogether appropriate to the life-designer warriors called Urmah. Add to that the fact that the place of residence of the Urmah is Orion [see Worlds]. And on the charts of the heavens, one often sees Orion represented with a lion's skin on his body or on his shield.

In Greek mythology, Orion is a redoubtable hunter. He is the lover of Eos, a great Mother Goddess.

Robert Graves, in his work on Greek mythology, indicates





The Kadištu in their great numbers have brought their knowledge not only to the confection of the Namlú'u, but also to the different varieties of *Adam* (animals). You have not yet seen an Urmah with your own eyes. As their name indicates, their visage resembles that of a Pirig (lion). Their feline aspect is not without rapport with the felides that they have introduced here.

The frequent closeness between the Urmah and Ti-ama-te (the solar system) is not recent. It is common to see them lurking in the neighborhood when the progressive retreat of the emissaries of the Source seems inevitable. This shows us that we can remain confident, the Kadištu always keep an eye on this world...

### **Gina'abul**

The birthplace of the Gina'abul was in the constellation Draco, which they call Ušu, but numerous conflicts that punctuated their history resulted in the creation and separation of subraces and their spread throughout "our universe."

Some remain in Ušu, but the Ušumgal and the majority of the Amašutum are in Nalulkára (in Ursa Major), the Kingú in Te (the Eagle), the Mušgir and the Mímínu (Greys) in Urbar'ra (Lyra), and some Amašutum are found in Mulmul (the Pleiades) where the Anunna were also created.

And it is war that has caught up the Anunna on the Earth.

A great many Sumerian tablets relate the adventures of the Anunna on the blue planet - the Anunnaki - in a sort of extended ode to these Anunna warriors. The chronicles show in detail how they became established and controlled the humanity that they genetically transformed from livestock for their greater pleasure, because the Anunnaki are somewhat lazy. This is how they came to be considered like gods (or, to be more direct, "God") in the eyes of humanity.

Unfortunately for these Anunnaki, who continue to secretly direct human affairs, humans are in full mutation and will soon jump dimensions... an historic moment long awaited in the history of humanity.

This subject has been mentioned elsewhere on a sister website; for example, see [A Synthetic Myth](#).

on this page. Find the discussion at [Initiations \(1\)](#).]

It is exactly what the Urmah do in their combat against the Gina'abul males: they support a part of the Gina'abul females (the Amašutum) and protect them from the males, or Kingú (the dragons).

Also, Orion pursues the Pleiades in the sky [see [Worlds](#), "Sky Orientation 4" chart]. The "chance" fact is that the Urmah are the enemies of the Gina'abul called Anunna, born exactly in Mulmul (the Pleiades).

Finally, note that in effecting a strict composition of the term SIPA-ZI-ANNA (Orion in Sumerian), one obtains "faithful guardian of the heavens", which is once again in accord with the role of the Urmah. As always, all is in accord!

Images of Sa'am, who embodies a great deal of Anunna physiognomy and genetics in general, are provided under Personages. Parks details the key variations from the more generic Anunna type.

### **Amašutum: Designers of Life**



This is a Gina'abul female (i.e., an Amašutum). The

drawing is a reproduction by Anton Parks of a statuette uncovered at Ur. Parks is certain that the shape of the head is incorrect, and he is working on a series of drawings that will show the elongation extending backward, rather than upward, as in the images of an African-Egyptian shown below.

In any event, she is wearing a wig.

According to Parks, all Gina'abul races shared this general look. The variations were mainly in the skin coloring and the degree of cranial elongation.

The "lozenges" on the shoulders are similar to those worn by Mayan high dignitaries.

To the Maya, these circles symbolize the OL, that is

to say "perception" or "conscience", "the way", and "the memory".

At the same time, the Mayan OL is the equivalent of the Sumerian UL that evokes "the past", "an adornment", "a star", "the splendor", and the verb "to shine", as UL<sub>5</sub> signifies "privilege" and "protection".

These circles or lozenges placed on the shoulders of Sumerian gods and Maya personages of high rank symbolize the crystals or ME in which were stored the knowledge of the "gods"...

Quartz crystals were the key to successful cloning.

The Amašutum, female Gina'abul, are considered a Kadištu subgroup because of their affiliation and devotion to this semi-Divine race. As such, they are supreme Life Designers.

Note that I am translating Parks' word *planificateur* as "Life Designer," as opposed to the usually more correct "planner." This is in reference to the current raging debate over *Intelligent Design*. The Life Designers or planners, whatever one wishes to call them, are superbly-skilled geneticists.

Thus, when deprived of the of the reproductive role of the Šutum (male Gina'abul), the Amašutum were easily able to preserve their line and multiply their numbers through genetics and their ability to clone to infinity. And where all the Šutum carried their unchanging original genetic material, the Amašutum possessed a great variety of facial appearances and characters, making each of them a unique and remarkable being.

The lifespan of the Amašutum was eternal, because, as opposed to the Šutum, their bodies would periodically undergo the *Gibil'lásu* (renewal of the skin), similar to the process seen in snakes and certain other reptiles.

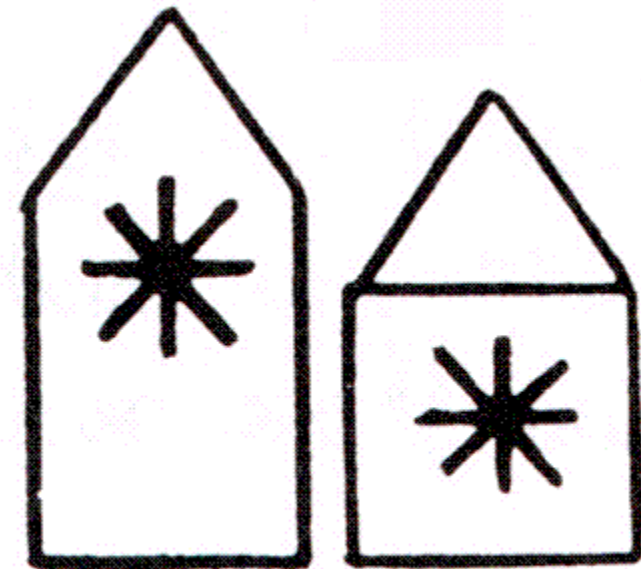
There were rumors that certain among them could undergo death and resurrection.

### Ama'argi

Amašutum (thus Kadištu) terrestrials. Their name conveys the sense of "remission of divine damages" but strict translation from Sumerian gives the meaning "brilliant and sustaining (or restoring) mother".

The Ama'argi and their queen, Dim'mege, live in the heart of the Abzu (the subterranean world), in the city of *Šàlim* (Sumerian: heart of eternity).

Their original mission on Earth had been to restore the planet which had been damaged by multiple military actions and genetic manipulations conducted by the Kingú. (This might be a reference to the development of the dinosaurs.)



Archaic Sumerian sign for AMA

At a later period, the Ama'argi were directed by their queen, Dim'mege (see [Personages](#)), to oversee the human slaves working in the agricultural domains of the Anunna.

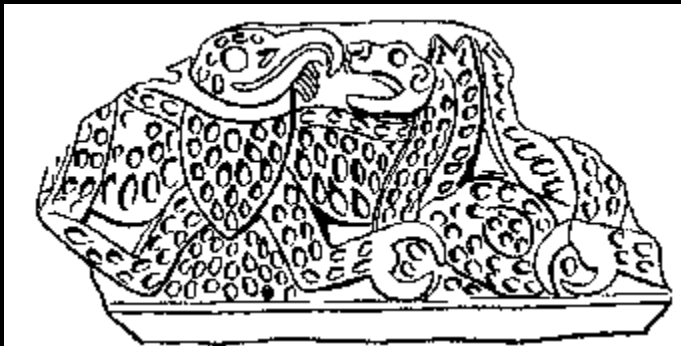
The Sumerian symbol AMA (at right), used to form the term AMA-AR-GI, represents a sacred stele or pillar attributed to sky divinities worshipped by humans in a religious cult. The star in the middle indicates "divinity".

## Kingú-Babbar

"We devour beings like you. You will have to deal with me, my little fish..."

That charming statement was hurled at Sa'am by a Kingú Babbar leader, upon having his life spared by Sa'am. They and the Red Kingú are extremely arrogant, and were rumored to have actually eaten Gina'abul, whom they consider to be their inferiors.

Their ancient conflict with the Gina'abul reptilians was known to early human civilizations the world over, and depicted in many works of art as eagles confronting serpents.



The struggle of the eagle and the serpent found on a soapstone bas-relief in Nippur, ca 2500 B.C.E. Parks provides a congruent illustration from the Mexican Codex Borgia Fejervary-Mayer Plate 42, and also shows the Garuda Solar Eagle (Indian) and the Hopi Kwataka "eagle-man" each devouring serpents. See Example 4 in the Decoder for linguistic analysis.

But why Sa'am as a fish? This will be amply explained in succeeding pages!

The migrations of the Kingú-Babbar are described in a later section, Worlds. Those who settled in Ti-ama-te (the solar system) did so under an agreement with the Kadištu (Life Designers). They had always made trouble for the Ama'argi and for Mamitu in her operations on Uraš.

The Babbar of Ti-ama-te did not practice cloning; by nature they reproduced by natural means. While no Amašutum-Babbar were produced in the solar system, the Babbar persisted in kidnapping (abducting?) certain Ama'argi, right under the noses of the Kadištu.

The reason had to do with differences in skin pigmentation and the fact that the Babbar line of Ti'ama-te was slowly disappearing. At any rate, the Ama'argi put a stop to the kidnapping by capturing some Babbars

themselves, and placing them at their service (though treating them well). Since then, relations had been more tranquil.

The above-mentioned agreement required the Kingú-Babbar to cooperate with the Urmah Life Designers in creating "the common confection" Imdugud.

## **Imdugud**



Emblem of the Anzu (Imdugud) symbolizing genetic heritage. Babylonian.

The Sumerian designation *Imdugud* means "high storm", or "noble blood". The particle IM is often associated with "clay", but in the context of filiation, "blood" -- or even "humanity". (IM-DUGUD is not the only term that associates royalty with blood; the Sumerian word URIN -- eagle, blood, emblem -- is itself very explicit.)

The Imdugud correspond to the Anzu or Zu of the Akkadian tablets. Totally a part of the Gina'abul family, they are issues of two warrior peoples -- Kingú-Babbar and Urmah (see Genealogy). But they possess a certain form of wisdom via the Urmah, who are "Life Designers".

Their reason for being created as such is as follows: To obtain authorization to move into the solar system (well before the creation and the venue of the Anunna) the Kingú-Babbar had to accept mixing their genes with the Kadistu Urmah line, thus creating a new species.

They are a particularly solitary, white-skinned race. Like the Kingú, they detest having to associate with others. They will do it only in their own interest. They are difficult to approach, even by a Gina'abul or a Kadistu.

Due to their mixed genetic background, they were influenced or obliged by their Kingú genitors to function as neutral agents or messengers capable of adjudicating problems between the Kadištu and the Gina'abul of Tiamate. But they were "covered" by the Kingú-Babbar, and that made them enemies of the Anunnaki (terrestrial Anunna), who have used them ever since winning the war in our system.

Parks does not know if the Imdugud maintain these relations with the Kingú and Anunna today. He wonders if they may be the "Tall Whites" observed living on the Nellis Range in Nevada. (See Possible Extended Encounter with the Imdugud.)

### **Mîmínu (Greys)**

Parks writes in his Karmapolis [K1] interview:

"Mîmínu" is the term that I received [for "the Greys"] in the epoch [from which I derive my memories].

How surprised I was to find it later among the Dogons of Mali for whom this word means "ant".

Decomposed in Sumerian, it gives MÌ-MÍ-NU, "responsible for hostile (or negative) duties" [see Decoder].

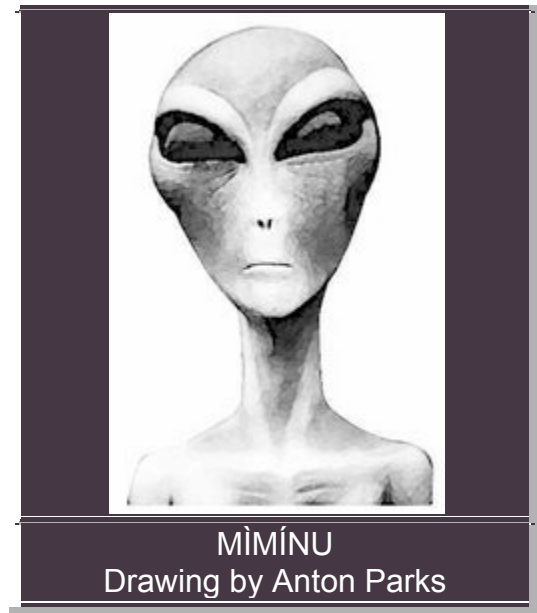
This translation is even more interesting because Credo Mutwa names the "Grey" *Mantindane* or "the torturers" in Zulu [see Decoder].

It is my understanding that the "Greys" came originally from Lyra, the place where numerous Gina'abul colonies are found. [The "Greys"] work as a group and function like ants. They function as a race of workers in service to their reptilian creators.

Various Gina'abul lines have fabricated Mîmínu in the past. There are several kinds of them in different regions. Those that are associated with the solar system and that were therefore created by the Kingu (royal Gina'abul) are larger than the others and have hair.

There is abundant proof of the presence of "Greys" in the solar system, if only by the different cases of abductions reported every year around the globe.

In truth, I don't know what has happened to the Mîmínu we see today. Their destiny seems to have changed somewhat as they appear to possess a sort of autonomy that they had not had for thousands of years. The story that I relate (thus, that I have received) ends more than 2000 years ago. My knowledge was gained in that epoch.





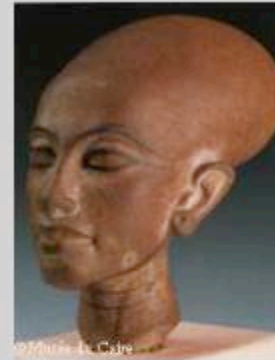
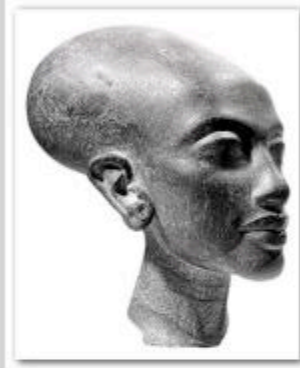
Parks adds in *Le Secret* that the Mîmînu possess bases "in the four corners of our universe." He also mentions that the Amašutum had a horror of them due to the scornful and glacial manner of these dwarfs.

As to their physique, it was not sophisticated like ours. The Mîmînu had been conceived without any exterior beauty; they were all small, had a gray color, no ears, no eyelids, only two holes for a nose, and no lips. They stared with large black elongated eyes that were empty, cold, and without emotion.

Actually, he says, there were several types of Mîmînu. Here he is speaking of the ones that served his people in the epoch described in this segment of his long history.

### **Anunna and Nungal**

## AKHENATON AND A DAUGHTER

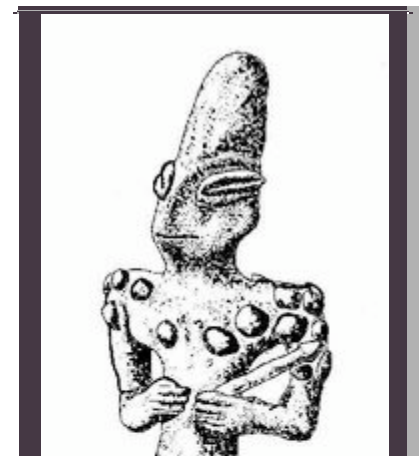


Persons such as Sa'am, Nammu, and Sé-et possess quite "African" facial features. I amuse myself by drawing the contours of Sa'am's profile from my own design and the profile that comes from that greatly resembles that of a monkey!

As to the Nungal (royals) and Imdugud, they rather resemble "African-Egyptians" with a lighter skin, as here with one of the daughters of Akhenaton -- without doubt one of the last Egyptian Kings possessing the blood of the "gods".

Anton Parks

Note: Parks' design of Sa'am's profile has been published in the 3rd edition of *Le Secret*; thumbnail on this website under [Personages](#).



A Gina'abul male (Anunna, Nungal, etc.). As with the female, the drawing is a reproduction by Parks of a statuette from Ur, and the elongation of the cranium is incorrect: it should be rearward, exactly as in the example of the African-Egyptian.

An additional point concerning the ME (seen here, as also with the female figure): the equivalent term in Akkadian is Parsû: "the knowledge of sovereignty", and also PÀR-SU: "that which is deployed on the body".



Reconstruction of Tutankhamun from CT scan of mummy.

The Anunna were proposed as a race of warriors to defend the Amašutum against an unseen and amorphous enemy who in fact did not exist. (This dynamic, which we have seen in our time, clearly has ancient roots.) Sa'am, created as asexual (but later modified) was offered by An as the prototype for this race. An had argued that being asexual, they would be without distractions and better soldiers.

However, Tiamata required a sexual (male) race for her Amašutum sisters, since the Šutum were dying out. Sa'am volunteered to create the princely Nungal race for that purpose and to be their leader.

Neither race would have the power of *Gibil'lásu* (see above), which would have conferred eternal life. However, they were to be long-lived.

The Nungal were a derivative of the Imdugud. They definitely had the Kadištu orientation -- it was inculcated into them -- and were considered "Life Designers" probably for that reason although they did not have the capability of cloning. As Kadištu, they were badly treated by the Anunna-Ušumgal, while being warmly accepted by the Ama'argi, with whom they at times found refuge in their Abzu domain.

The Nungal are the *Igigi* -- those who were called "The Watchers" in the Bible, the ones who mated illegally with the human species.

They were a source of great embarrassment to Sa'am when, soon after arrival on the Earth, they unexpectedly molted -- a thing they were never meant to do -- showing new skin that was white like that of the Kingú-Babbar, with whom they were ultimately affiliated. Sa'am-Enki had assembled the genetic material for the Nungal before the hasty departure from Margíd'da to Dukù, partly from genes belonging to Abzu-Abba's experiments. Mamitu had wished to verify the cells that they had selected, but Sa'am had declared that they had not the time and they had to content themselves with indications inscribed on the containers of the genes.

As was later revealed, Mamitu had known very well what cells they were using: she had secretly switched the cells in the containers, fully intending to bring a new Kadištu strain into the equation. But she was disappointed that Sa'am had not exercised due diligence.

Regardless of the reason for it, Sa'am, Mamitu and more particularly the Nungal themselves paid dearly for this situation, because the terrestrial Anunna, recognizing them to be a subrace of their enemy, the Kingú, used the Nungal for a very long time as slaves. It is for example the Nungal who were commissioned to dig the Tigris and Euphrates to supply water for the future cities of the Anunnaki "Gods". Sa'am-Enki, under the insistant request of his own people, finally responded by creating the Ádam specimens to save his Nungal. The Anunnaki then put the Ádam to work as slaves.

## Human

Today's human is far removed from the Namlú'u, the original or primordial humanoid created by the Kadištu to watch over the animals of the planetary garden that was Uraš (Earth).

Supreme Council of  
Antiquities / National  
Geographic Society / AP

Note shape of head.

As precisely stated in Genesis (1.26), the human was the last specimen to have been integrated into the living reserve of the Life Designers.

The aim of this reserve was to assemble the genetic knowledge of the emissaries of the Source. The original human being was highly respected, because it combined within itself the genetic patrimony of numerous Life Designer species....

Allied races gifted the Namlú'u with several parts of their body structure. Designers of Life such as the *Ameli* brought the principal element of their marvelous semi-etheric body. All Designers of Life contributed a bit of themselves toward the realization of the Namlú'u.

The Namlú'u thus were magnificent beings, the issue of the collective heritage of the combined sciences of the Kadištu. They were for this reason the living guardians of the knowledge of our universe....

One of the most remarkable manipulations of the Gina'abul is to have alienated the human being in order to produce an animal to serve themselves. For that, the Gina'abul began with the original human that they then mixed with their own genes and those of apes.

The particular mixture that the Gina'abul must have had to cook up in order to obtain their Á-DAM resulted from a composition completely impossible to realize today by human scientists. It required the same type of manipulation that the Kadištu had used to assemble the original human. It is Enki, the son of An and Nammu, who was charged with this doleful dirty work under the constraints that will be described in the second book. I name this genetic combination "mixed blood" in the first book.

[What does the genetic record have to say? Obviously that is a huge subject, one that we (your Open SETI / End of Enchantment writers) have not adequately researched. However a recent article, Humans, chimps may have bred after split suggests that researchers are currently confused, to say the least. A fundamental element of the problem that can cause huge confusion is that of timing of events in the record. That is because all DNA research assumes that DNA slowly "drifts" due to accumulated mutations, and this assumption is inconsistent with a "genetic intervention" model, which we surely have here. Therefore in the present case none of the conclusions can be correct.]

The sad aspect of the Á-DAM-animal is attested to by many traditions -- notably in the apocryphal texts which are documents from the same period as the biblical scriptures, but were not admitted by the Church. Why not? Because these texts seriously undermine the official version.

### **Apocryphal *Book of Adam*, extracts from Chapters 13 and 15, éditions Robert Laffont, 1980:**

Who has plunged me into this infinite sadness of evil angels of fetid odor and abominable form? Who has thrown me into the midst of these evil genies? Must I grow in a milieu that I detest, among beings whose works I abhor? Must I take their form, that I live in their dwelling-place? Why has my primitive form changed? Ah! That they would allow me to return to the peaceful sojourn, there to which my heart yearns. That they would return me to the celestial assemblies and the conferences and the prayers filled with peaceful

enfusions, that they may illumine me with the light from on high and that I be finally cast from this envelope of opprobrium. How long will I be bound to this body of clay?

**Apocryphal *The Apocalypse of Adam*, gnostic Nag-Hammadi texts, N-H Codex 5, éditions Ganesha, 1989:**

Since (the) God has fashioned me of earth, and Eve at the same time, I went with her toward a glory that she had perceived in the eon from which we issued. This one taught me by one word the knowledge of the eternal God. Then we came to resemble the great eternal angels: we were superior, in effect to the God who had fashioned us and to the powers that are with him, but that we know not now. Then, sore with wrath, God, master of the eons and the powers, split us... Since then, we have been instructed, like men, of mortal things. Then, we knew the God who had made us. Because we were not independent of his powers. And we served him in fear and slavery. And in consequence, our hearts were obscured...

Credo Mutwa...names the reptilians who direct this world "the Chitauli," meaning "dictators" in Zulu. ...this term can be translated into Sumerian.... [See *Decoder* for "Chitauli" and "Gina'abul / lizard(s)".]

Humanity possesses a prodigious destiny. The aim of humanity is not to reproduce the errors of the reptilians who intended to genetically diminish them, who posed as their creators!

To continue with the discussion of cloning and creating, next see [To Be a Clone](#).

We have not finished discussing the characteristics of the modern human and the circumstances under which they were imparted! This is taken up in the second book, *Ádam Genisiš*, and in these pages under the heading [Creating Humans](#).

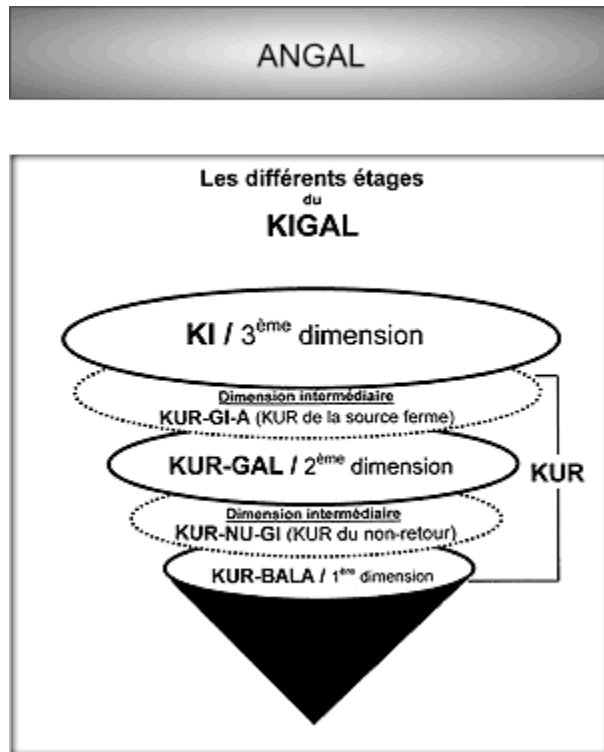
Page Secret1

## **Dimensions**



From temple ruins at Karnak. Photographed 2008 by Anton Parks.

I do not know what it is, but it really exists on a stone among thousands of stones scattered over the ground.



(KIGAL graphic taken from *Adam Genisiš*)

Parks' system of dimensions is much more complex than the simple "stacking of planes" found in many metaphysical descriptions of reality. However, with frequent references to the graphic, everything should fall into place for you.

In his description, which he ascribes to the "secret ideology of the Gina'abul," the highest level -- actually a system of dimensions itself -- is called the ANGAL, or Great Heaven. The ANGAL is home to the Kadištu races, where most of them evolved. Most, but not all. The Ama'argi did not, nor are the ANGAL dimensions natural to the personages Nammu and Sé'et, though all of these are counted among the Elohim, which is to say Kadištu.

Parks refers to the lowest of the ANGAL levels as the "fourth dimension". The Amašutum can move about on this level, but can go no higher.

The dimensional system known as the KIGAL (Great Earth) is composed of the KI, our "3<sup>rd</sup> dimension", where we evolve on the Earth, and the KUR, which encompasses lower dimensions.

The KI is home to the Ama'argi and the Urmah (another Kadištu race), as well as Nammu and Sé'et. Parks is not certain, but he suspects the Urmah also have access to Angal frequencies.

These levels are to some extent specific to the planet. Thus "KI" as referenced in *Le Secret*, the dimension on which Gina'abul and Urmah evolve, is not the terrestrial KI! It corresponds to Earth's KUR-GAL.

The KUR, which is invisible to the three-dimensional perception of beings evolving in KI, consists of KUR-GAL, the 2<sup>nd</sup> dimension, and KUR-BALA, the 1<sup>st</sup>. This KUR is the region promulgated as "Hell" by the Judeo-Christian religions and, as such, it evokes images of a dark and lugubrious domain. However it is none of that! It is similar to our 3<sup>rd</sup>-dimensional world with its mountains, lakes, forests and deserts. On the other hand, its light is different, as are the sensations there.

As can be seen in the diagram, the KUR also includes two intermediate dimensions.

Just "below" our 3<sup>rd</sup> dimension is the intermediate dimension KUR-GI-A, meaning KUR of the "firm" Source, or the ANGAL.

This implies an interlocking: whereas the system of dimensions lower than our 3<sup>rd</sup> is for us "the KUR," the ANGAL has its own KUR, and that is the KUR-GI-A, which is one of the intermediate dimensions in our own KUR.

The decomposition of the word KUR, incidentally, suggests "belted or banded foundation," or "base of the foundation."

Decomposition of the term KUR-GI-A reveals that this is a transitory dimension in which souls rest momentarily before reintegrating with the Source or ANGAL.

Just below the KUR-GI-A is the KUR-GAL (2<sup>nd</sup> dimension), "the Great KUR," a parallel world where certain Gina'abul took their residence on planet Earth (as will be related in later volumes of the series). Below that is inserted another intermediate dimension, the KUR-NU-GI (the KUR of no return). This is the level of "lost souls" - the place in which entities are marooned; we know them as ghosts.

To the Sumerians, KUR-GI-A and KUR-NU-GI were two versions of hell.

The 1<sup>st</sup> dimension, KUR-BALA, is the "lowest" of them all. The Sumerians and tablet specialists liken this place to "the beyond," but the exact meaning of KUR-BALA is "the KUR of the realm or kingdom or dynasty." On Earth, the KUR-BALA was the object of numerous hostilities among the Gina'abul, because whoever holds the KUR-BALA becomes inevitably the master of the KUR-GAL and the KI.





All-Seeing Eye views KUR-GAL and KI only.

The master of the KUR-BALA is literally "the all-seeing eye at the summit of the pyramid... inverted," because it looks directly onto the KUR-GAL and the KI!

That is why on the tablets KUR (or KUR-BALA) is often translated as "enemy world," a place where chaos seems to reign perpetually.

The first three dimensions form a sort of inverted pyramid with KI representing the base and the dimension KUR-BALA forming the pinnacle.

People have been led into confusion over this "pinnacle" geometry, as it reflects the dimensions above KI (the ANGAL). These function somewhat the same way, but in a manner inverted from the KUR or KUR-BALA. The higher one climbs in the ANGAL, the more one possesses a global view of the ensemble of all the dimensions.

The inhabitants of the lower dimensions can appear quite powerful, but they are actually limited and are inferior reflections of beings in the ANGAL.

The term KUR is found abundantly on Sumerian tablets that relate a pitifully small and ridiculous part of the history of the Gina'abul. Specialists in the Sumerian tablets give to KUR several attributes, such as "lower world", "hell", "country", "mountainous country", "mountain", even "unknown country". In the eyes of ancient-orient experts, the definition of the Sumerian KUR seems at once complex and difficult to grasp because they do not conceive of a world formed of dimensions layered on one another. In the Sumerian mythology KUR is most often taken to designate either "a mountainous country" or "rebel countries". But it is clear from the tablets that the KUR is a transitional place between heaven and earth, a secret place where the "gods" live unknown to humans.

The Gina'abul possess a spherical instrument known as *Gúrkur* (see *Decoder*), which enables them to pass among all the dimensions of the KIGAL. But Sa'am discovered that the Mušgir have the inherent ability to transition these dimensions without recourse to any technology. This enabled a million of them to hide in the lower dimensions and escape the cleansing at the end of the Great War. They later became part of An's armed forces.

On the Sumerian tablets the verbs that express a movement toward or away from the KUR are  $E_{11}$ , which manifests the act of descending, climbing, going out or returning to the KUR; and  $U_5$ , which expresses the idea of voyaging or navigating to the KUR. The

latter reinforces the concept of a land foreign to the human dimension (KI) toward which the Anunna-Gina'abul were able to transport themselves with the aid of a Gúrkur, but also the idea of heavenly embarcations as with the Kadištu on Dukù which will be explained in my presentation of these events.

What is the nature of this "land?" Parks describes it (above) as having mountains, lakes, forests and deserts. But what is it? A sort of dreamland, from our perspective?

Parks has, in his "total immersion memory," at least one adventure into the KUR that would suggest a more tangible reality to it. Shortly after receiving his *Gírkù*, Sa'am makes a literal leap into the KUR-GAL, and immediately drops about forty feet to a different terrain that happens to be that far below the one on which he had just been standing! And this is not unreasonable. A different landscape is going to have different elevation features. Who is to say that one moves automatically to the surface level when changing dimensions?

The implication is that Sa'am moved to a different planet but retained the same position in spherical coordinates (or any three-dimensional coordinate system) with respect to the new one as he had occupied before on the old one. Or that the two planets were centered on the same point in a higher-dimensional space. That is perhaps reaching, but it may be the simplest solution to the problem.

This idea is further supported by the discovery that he could still see the previous surroundings, superimposed on the new ones. Specifically, he had been in a kind of gruesome battlefield graveyard; he was now under the bodies in it! The point is that there was a stable geometrical relationship between the two locales.

Furthermore, when he next went to the KUR-BALA -- the "first" dimension -- he could now see all three!

Although this was disconcerting, it does explain why Parks has said that those positioned in the KUR-BALA have great power over our world.

Shall we ask whether these were different planets or one planet with different aspects? Or is the answer just a matter of definition?

While it may be simply a matter of how one defines it, the suggestion is that there are rich influences taking place between the various levels -- though we are not directly conscious of them.

In the second work of this series, we will make frequent reference to another Kur (written in lower case to distinguish it from the dimension KUR) which has the sense of "mountainous or hilly" or "high plateaus". This region, also called *Dukug*, is the mountain where the *Celestial Bestiary* is established in the surroundings of the Mesopotamian plain.

The only common concept that we can see at the moment between the KUR and the Kur is that both are considered by the Gina'abul and Sumerians as mountains -- more precisely natural pyramids from which the Gina'abul fixed their regard on the world.

The KUR is beyond the visible world; it is a place where the Gina'abul-Anunna do not cease their goings and comings, because light and life flow to this place... What the specialists who study the clay tablets do not comprehend is that each time a Sumerian god, which is to say an Anunna, made the voyage to the terrestrial KUR, he could as easily ascend, descend, and leave it. This supports the fact that the Sumerians quite correctly localized the KUR under the perceptible human world. That is to say below it, which emphasizes the need of researchers to familiarize themselves with the Judeo-Christian hell.

The Gina'abul and the Sumerian do not incorporate "hell" in the western fashion. In the Gina'abul vocabulary, the lower level formed by the KUR and KI dimensions is called KIGAL, "the great world". This place is opposed to other higher-dimensional levels where the Kadištu reside, which is named ANGAL, "the great heaven".

Note the resemblance between the Sumerian term ANGAL and the English word Angel.

## **Clones**

### **To Be a Clone**

"I remember well this first impression, this painful sensation of crushing and suffocation. My spirit was empty and invaded with uncertainties. How had I arrived here? What mission had I been given in incarnating into this body in distress, at the edge of asphyxiation? Totally numbed, I opened my eyes and observed the artificial womb in which I was buried. By all evidence, my body had arrived at its finish, its termination."

Of course it had not arrived at its finish. It had arrived! Just about one of our days earlier, it been only a fertilized ovum.

Cloning is one of the edge technologies of our age. We have seen cloned animals; human clones would appear to be within reach; the ethics of the practice have us stumped for the moment but can there be any doubt that it will be done, perhaps on a massive scale, or even is already an accomplished, though covert, presence in our world?

We wonder what a cloned human would be like. Would it come into the world from a natural or artificial womb, like any natural newborn baby? Would it have a consciousness like that of any natural person? Would it be like a twin to whatever human contributed its genes? Would it be born with that person's knowledge "wired in?"

Parks, due to his mind-meld visions, has answers to these questions, and provides them amply in his book.

From the Karmapolis [K1] interview:

The Gina'abul knew how to program the genes of an individual to give him such or such character or physiognomy. They could determine in advance and even program like a computer the body of knowledge of the specimen they were fabricating.<sup>1</sup> For that, they utilized crystals and notably various types of quartz. But I cannot say more of this because I am opposed to these procedures that seem to be totally immoral today. The story that I relate is filled with genetic manipulations and I know well where they led the Gina-abul and above all the human species.

Recall from Carlos Castaneda's The Active Side of Infinity:

"In order to keep us obedient and meek and weak, the predators [here Gina'abul] engaged themselves in a stupendous maneuver - stupendous, of course, from the point of view of a fighting strategist. A horrendous maneuver from the point of view of those who suffer it. They gave us their mind! Do you hear me? The predators give us their mind, which becomes our mind. The predators' mind is baroque, contradictory, morose, filled with the fear of being discovered any minute now."

In the opening pages of Part 1, we are treated to the stream of consciousness of a cloned adult Gina'abul, awakening within the glass womb, and after moments of sensations of suffocation, disorientation, and confusion, coming to his senses, recognizing his "father-creator," having a brief conversation with him, and then hopping into his personal craft to embark on a worlds-shaking mission.

The brief conversation was critical. If he had turned out to be a perfect clone in terms of his identity, his father would have destroyed him without hesitation, as he had done others. His father had been aiming at something different: a prototype of a new race. This one turned out to be a success.

This is Sa'am, a personage from birth, the protagonist of the book, whom we will come to know deeply. His father-creator is named An; Sumerian scholars know who he is; Sa'am is unfamiliar to us, but we will eventually recognize him as well.

An is also a clone, and a Great Lord, the "Seventh of the Ušumgal."



We cannot discuss this image in detail until we have more of a framework for it. We will return to it later. But we wanted you to see how one of those artificial wombs was represented on a clay tablet. The Akkadian word for it translates as *matrix* and it does have a mesh-like appearance. Of course, *matrix* has connotations of *mother*.

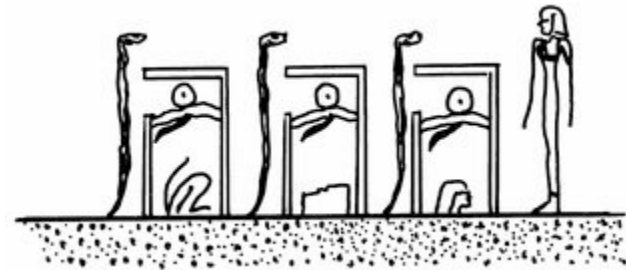
The emerging female is Eve. Sa'am is at left.

## Who Clones

Sex having been banned for a long time, the Gina'abul procreated with the aid of genetics, which produced all sorts of specimens and hybrids to which belong for example the Mîmînu (Greys) who are but slaves in service to the male Gina'abul.

The Gina'abul have possessed for many thousands of years the knowledge of cloning. One can trace this knowledge on the representations in clay of Mesopotamia, the Codex Mayas, or even certain Egyptian figurines such as this one (at right) in the tomb of Thutmosis 3 in the Valley of the Kings.

It would be difficult not to see a priestess facing three artificial wombs (SI-EN-SI-ŠĀR, see *Decoder*). Notice in each upper section an egg fertilized by a spermatozoon, and in the interior chamber bodies in formation.



Having mutually disconnected themselves, the female reptilians and certain males specialized in cloning. A little later, the Amašutum joined with the Kadištu of our universe. They have always been wiser than their masculine brothers and without doubt it was for them the best means to redeem certain past errors.

In one of the opening chapters of *Le Secret*, Sa'am travels to *Unulahgal*, the capital of Nalulkára, a place he describes as "the blessed, the jewel of our proud planet." And a beautiful city it is, but that is for another part of our discussion.

Unulahgal was...

...the center of the great initiates. All the "Life Designer" priestesses studied in this high place of apprenticeship. By their own dogma, they were the miracle workers of life, the great transformers at the service of the Original Source -- the primordial and universal Divinity. A few of them had the privilege of planning life on the planet *Uraš* (the Earth), situated in the prodigious stellar system *Ti-ama-te* (the solar system). The enigmatic doctrines of the priestesses and the Kadištu (Life Designers) were terribly feared by the males of our race [the Gina'abul].

This is a devastating statement! A key reason for having this entire treatment of Parks' work on our website. In these few words, Parks sets before us a vision of the secret of life as we know it. In our day, the eternal schism between "evolution science" and "creationism"

has spawned "intelligent design," at its best an unabashed study of the critical role of molecular biology in the propagation of living species, but ultimately an embarrassment as it argues for "God" as the molecular biologist.

They are correct in seeing the tracks of someone with high intelligence at work on our molecular machinery but they could not envision who that might have been... or they forced their own religion onto it.

Now Parks gives us something quite acceptable: an entire city of designers -- apprentices, students, and accomplished ones -- working under the inspiration of the formless Kadištu, themselves in service to Divinity.

This arrangement, mind you, is not offered as the source of all life everywhere. The many worlds of the Gina'abul are scattered at some distance from here (see Worlds), but they are not infinite in number and we can see from here all of the constellations in which they reside. So this is a small grouping, surrounded in the vastness by what? We don't know.

For the discussion in Open SETI that ends where this vision begins, see APPENDIX 2 / Challenges to Darwinism: Panspermia and Theories of Guided Evolution.

Here is Parks' discussion of the various Gina'abul who have the capability of cloning:

The Kingú-Babbar (albinos) know how to clone; they are even great experts. They are the creators of the Ušumgal!

Practically the entire male Gina'abul line emanates from the Ušumgal root stock.

Parks also mentions in his second book and in the Karmapolis interview [K2] that the dinosaurs (Hušmuš) were the result of genetic experiments practiced by the Kingú before the Kadištu gave them permission to "officially install themselves" on the Earth. Parks also believes [K2] that certain types of "peaceful" dinosaurs were created by various Kadištu.

Generally speaking, the male Gina'abul are clumsy at cloning. For that reason they use the Amašutum. The Amašutum possess the power of creating. They possess the complete genetic patrimony, the gift of the Gina'abul colonies of Margid'da (Ursa Major) in their genetic banks on their mother planet Nalulkara.

Among the Gina'abul, other than the Amašutum, only the seven Ušumgal possess the knowledge of how to create, An being considered the best of the seven (even by the word of Tiamata!). Sa'am was given the understanding of his father-creator An, and of his mother-creator Nammu, which conferred on him enormous knowledge of cloning.

The remainder of the Gina'abul, such as the Šutum, the Anunna, the Nungal, the Mîmînu, the Mušgir... know absolutely nothing of cloning.

To be precise, the Mušgir were involved with the ancestors of the seven Ušumgal in Urbar'ra (Lyra), contributing their genetic patrimony in the production of the first branch of the Mîmînu. The Ušumgal ancestors had the genetic technology, without which the Mušgir would not have been able to create anything....

Subsequently, the different Gina'abul were authorized to clone from other Mîmînu to the end of time. For example, the royal Kingú-Babbar (albino Kingú) Gina'abul, originally from Ušu (Draco), and particularly those who relocated to the constellation Te (Aquila), produced other Mîmînu specimens.

The Mîmînu differ among the Gina'abul colonies. They all share the same origin, but differ physically and mentally in their programming. I explain for example in Tome 2 [forthcoming] that the Kingú-Babbar of our solar system created Mîmînu with light complexions like their own....

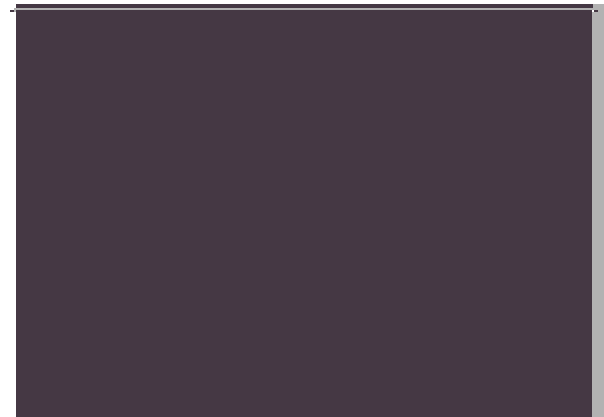
Asked about the apparent autonomy of the Greys with whom we seem to be in contact today:

As much as they seem autonomous today, that was not the case millennia ago... All that is strange. Frankly, I think they are not genuine and they play a manipulative game. In fact, I think that they are always directed by the Kingú-Babbar who are in conflict with the Annunaki and their descendants. I have difficulty seeing the Kingú-Babbar liberating the clone-slaves that they have possessed and used since the night of time!

Readers will note that this issue of the meaning of what appear to be cloning or genetic manipulation activities on the part of "Greys" and others, comes up again and again on the pages of Open SETI and The End of Enchantment. Genetic operations, either real or attempted or simulated, are apparently of vital importance to these various races, and may well be to ourselves, however little attention they have been given by the public.

Not all the races known to Parks propagate by cloning or by being cloned. One that procreates "naturally," raises children, etc., is the *Imdugud* (see Races).

## Genealogy



Karma One: The extraterrestrial races that you describe (reptilians, felines, or, as with Horus, birdlike), the different castes and functions (the warrior castes, the Life Designers who create "races", etc.) come from regions very distant from one another, from different constellations. Do you know if these extraterrestrial "races" derive from a single origin, a single race? Do you have memories of what happened before the period that you describe?

Anton Parks: In *Ádam Genisiš*, Gerry Zeitlin and I have charted a genealogy tree from the information to which I have had access up to today. It shows that there sometimes exist direct genetic lines between certain races and, in other cases, genetic procedures, that is to say genetic manipulations (clonage). We cannot truly speak of a single origin or race; this tableau clearly demonstrates that.

But my view is limited in time; I know only the periods that relate to the personage of Sa'am (Enki-Osiris) and his posthumous son Heru (Bêl-Horus). I have then no detail on prior events, but only whatever confronted these two personalities that they subsequently encoded into Ugur, the crystal that they each carried...

[N]

Source Races and Founders of the Civilizations of Uraš (Earth). We provide (at right) the "genealogy chart" from *Ádam Genisiš*. This chart has several highly unusual features, never seen in standard genealogies, due to the nature of the information that it presents. We see individuals engendering entire races, using various combinations of their own DNA and that of other races, including some archived in a repository. Obviously not all generated beings are the result of natural couplings or even what you might call "personally-owned" DNA; in fact, most are due to pure laboratory-based genetic operations -- "cloning".

We attempt to distinguish these methods through the use of color-coded lines. We also (crudely) indicate the proportion of "Abgal" DNA -- from the evolutions of Sirius -- as this inheritance generally confers a high order of being. Naturally those who do not have it might disagree. And that is a hint as to the great story that will unfold.

Relative positioning on this chart is not very meaningful. However, genetic descent does run from higher to lower down the lines.

The time epoch depicted extends from indefinitely ancient through the time of arrival of renegade Gina'abul on the Earth, and on down through the Sumerian, Egyptian, and "Biblical" epochs. It depicts all of the personages and races significant to Earth development during that period. A separate graphic, found in the section Creating Humans, shows exactly who was responsible for the stepwise unfolding of the humanoid races through the modern humans, and their complete genetic heritage.

## Source Races and Founders of the Civilizations of Uraš (the Earth)

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In the vastness of time, entire species have migrated from one star system to another. This is specifically the case with the Kingú-Babbar, who relocated from Ušu (Draco), where they created the Ušumgal, to Urbar'ra (Lyra), and later some went to Te (Aquila). In the genealogy chart, locations associated with root sources or with newly-created species refer to dwelling places at the time the creation took place. Thus the Kingú-Babbar are shown associated with Ušu. In other words, the overall graphic is not a snapshot of any single point in time, but rather is a composite.

The Gina'abul have a concept of *father* and *mother*. However, as stated above, very little impregnation took place. In fact, this was banned by law. Sa'am was created by his "father" An in the laboratory. Although it was clear that An contributed some of his own genetic material to his creation, it is also clear that there was something else, and what that was, was a subject of intense interest and discovery throughout the books -- or at least as far as the third volume in the series, under development at the present time.

As illustrated in the genealogy chart, Sa'am actually incorporates genetic material from his eventual lover Mamitu-Nammu, herself partly amphibian through her *Abgal* heritage (see Races).

Enlíl's genetic heritage is of interest. Sa'am had been attempting to create special Nungal having modified physiques and accomplished characters. He had succeeded in extracting the genetic information from cells of several progenitors -- from himself and Gina'abul cells possessed by Mamitu, programming and combining these to create a group of seven clones. He added equally the genetic material from the Nungal prototype that was derived from the same base from which Abzu-Abba had created the original Šutum. The ensemble of all this was finally mixed with several other genes from different Gina'abul ancestors taken from their library of genetic patrimony.

Sa'am's specimens contained almost a tenth of his person, a little like biological children.

The result was terribly disappointing. Although apparently brilliant, they were wily, canny, and undisciplined. Sa'am's genetic creations were intended to be of Kadištu grade, but these were violent and prone to assaulting the Nindigir (heavenly priestesses).

Unfortunately the seven emerged from their *siensišárs* (artificial wombs) while Sa'am was elsewhere, undergoing a critical initiation. During his absence, the priestesses put to death six of the seven, but one escaped, probably with the help of a priestess who took a fancy to him. Confronting and capturing the seventh upon his return, Sa'am, seeing much of himself in this offspring, and recalling how his own life had been spared in a parallel situation, allowed him to go free.

This was, of course, the future Enlíl.

The chart provides various names assumed by the personages whose long lives extended through many epochs. For example, it is revealed in *Adam Geniš* that Sa'am is actually the famous Enki. And so we understand that Enlil should not really be considered to be the brother of Enki as we would understand the term, and as is believed by some Sumerian "enthusiasts" today. The two do possess some genes of An.

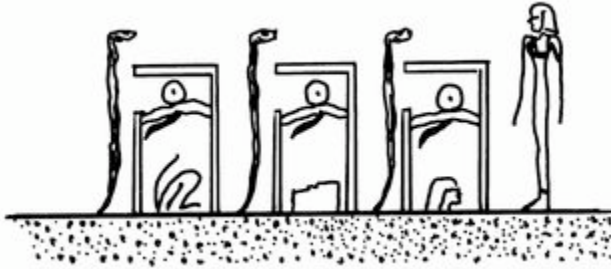


Figure from the Egyptian funerary text of the Amduat, in the tomb of Thutmose III (18th dynasty), 6th hour, register 1, scene 5. A priestess named "The Worshipper of God" attends three artificial wombs in which bodies assemble themselves according to "images." On the upper part of each of the wombs appears an ovum fertilized by a spermatozoon.

The text states:

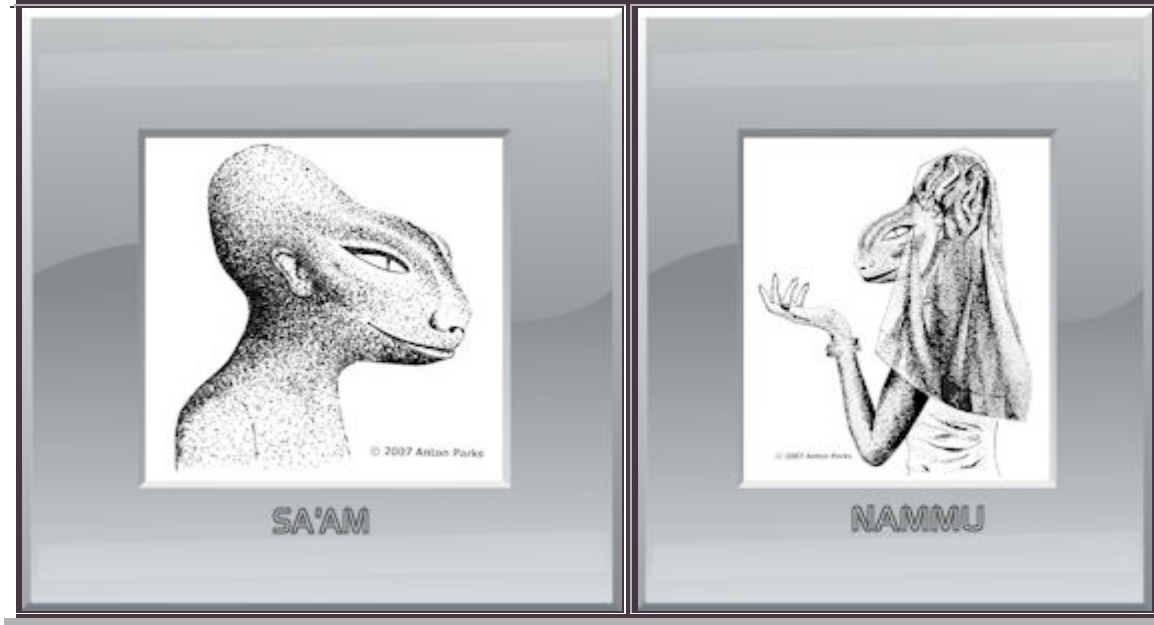
"The flesh is jubilant and rejoices. The head speaks after having reassembled its members."

"These are the secret images of the Duat."

"Those who are on their belly (reptiles) protect them."

"When Râ (the light) illuminates their darkness, the head speaks after the Worshipper of God calls it."

## Personages



<p>Abzu-Abba "Behum"</p>	<p>Ušumgal. The elder, "father" of the Gina'abul, progeny of the royal root source of Urbar'ra (Lyra) (see <u>Worlds</u>), master and absolute lawgiver of the interior (<u>Abzu</u>) of Nalulkára and Abzus of all Gina'abul planets. Within the first days of his life, Sa'am pays a visit to Abzu-Abba, kills him, and inherits his lands.</p>
<p>An Atum Yahvé(1)</p>	<p>"Seventh of the Ušumgal," creator of Sa'am and of the Anunna, of which he is the supreme chieftain.</p>
<p>Anšár</p>	<p>Ušumgal. Male. One of the creators (the father) of An.</p>
<p>Enlíl-Marduk(1)-Sàtam Šeteš/Seth "Satan-Yahvé(2)"</p>	<p>Nungal with enhancements. Created by Sa'am and Mamitu-Nammu. Original name: Enimin. Defective, scheduled for destruction, but escaped this fate. Ninmah took a fancy to him, requested the new name, meaning Lord of the Breath (or Word or Blow), a reference to his oratorical powers.</p>

	At the time of his first period of Gibil'lásu (skin renewal), Enlil's true skin color is revealed - surprisingly to everyone except Sa'am, who had created him - to be distinctly less white than that of a common Nungal, but lighter than the Anunna. Not surprising to Sa'am, because he knew Enlil to be a mixed-blood and as such, diversity in genes can create uncertainty in physical and psychic programming.
Kišár	Ušumgal. Androgyne brother/sister of Anšár and mother of An.
Lahamu	Ušumgal. Progeny of the royal root source of Urbar'ra (Lyra). Androgyne progeny of Abzu-Abba. Co-creator of Anšár with Lahmu.
Lahmu	Ušumgal. Progeny of the royal root source of Urbar'ra (Lyra). Male progeny of Abzu-Abba. Genetic homologue of Lahamu, differing only in sex.
Mamitu-Nammu-Damkina(1)- Ninti(1) Nut "The Tree of Knowledge" "Elohim"	Amphibian (more fish than reptile), created by Tiamata partly from her own genes and genetic material from Gagsisá (Sirius). "Mother Tutor" of the Kadištu on Uraš (Earth). With Sa'am, co-created the Nungal. "Queen of the Throne" (Egypt).
Ninmah-Nihursag-Ninti(2) Serkit "The Tree of Life and Death"	Grand Priestess of Nalulkára. Right arm of Tiamata. With An, co-created the Anunna.
Sa'am-Nudimmud-Enki-Éa Pteh-Asar/Osiris Samaël-"The Serpent"	"The good lord, the well fashioned." A unique creation. Amphibian, cloned genderless by An with genes from himself and Mamitu-Nammu; later given male sex by mother/lover Mamitu-Nammu. Through her, partly Abgal (see <u>Genealogy</u> ), and Kadištu. Also named Nudimmud, "The Cloner". Enki is his "Earth name" = Lord of the Ki or the Earth. He was given the name by his Nungal and the Anunna living with them at their first encampment on Uraš, and though he found it terribly pretentious, they persisted in using it. To Nammu and Sé'et (see below), he was always Sa'am or Nudimmud. Egyptian names and the usual Hebrew scriptural reference are also provided.
Sé'et-Damkina(2)-Ninti(3)- Ereškigal Aset-Iset-Isis "Fruit of Knowledge" "Tree of Life" "Elohim"	In Emešà: "The portent or force of life." A <i>Nindigir</i> (Priestess), Mamitu's designated successor. Presided over Sa'am's <u>Initiation of the Fire of the Aš</u> and participated in his coronation. Revealed to be Sa'am's genetic half sister, as her DNA is partly from Mamitu and partly Abgal (see <u>Genealogy</u> ). This gives her much more of the Abgal genetics than either Sa'am or Mamitu has, and is the reason for the numerous Egyptian etchings showing her (or her dresses) with fish scales. Sa'am rescues her -- saves her life -- twice in the course of Volume 1 ( <i>Le Secret</i> ). As the priestess in charge of

	agricultural development on Dukù (see <u>Worlds</u> ), was named <i>Se'et</i> : "Portent of the worked earth". Ereškigal (Sumerian name) = Sovereign of the Kigal (Gigal). Her domain is the subterranean Duat. In Egypt "Queen of the Throne" (as was her mother Nammu/Nut). In Egyptian mythology, Aset symbolizes Goddess of Births. Across several traditions, universal mother, magician, <i>creatrice</i> of life. She is the Mistress of the human genes.
Inanna-Ištar Nebet Hut / Nephtys "The Great Prostitute" "Queen of Heaven"	Daughter of Enlil (Seth). Domain is the Edin desert, Enlil's Mesopotamian Plain. Mistress of Sa'am and the wet-nurse of Bel-Marduk (Horus).
Marduk(2)-AmarUtu-Bêl Râ-af - Heru / Horus the Avenger "Lucifer"	Enki-Osiris' reincarnation and posthumous son. As the avenger of his father Enki, strongly opposed to the Law of Yahvé (An + Enlil). This is why Yahvé and Bel (Horus) are totally opposed in the biblical texts.
Tiamata "Tehum" "Elohim"	Ušumgal. Queen of the Gina'abul of Margíd'da (see <u>Worlds</u> ). Named <i>Tigeme</i> by the male Gina'abul of Margíd'da. Mother of Lahamu and Lahmu.
Dim'mege-Lílti "Lilith"-"Fruit of Knowledge" "Elohim"	The name Dim'mege literally means "dark pillar". Queen of the Ama'argi (see <u>Races</u> ). Daughter of Nammu (Nut); sister of Sa'am (Enki/Ea/Osiris) and Sé'et (Ereskigal/Isis). Appears to be the Sumerian LÍL-TI or the Akkadian Líltu found in the Hebraic tradition under the name Lilith. Under whatever name, always regarded in literature as a demoness of the underworld, doubtless due to the fear that she engendered and to her origin beyond human perceptions.
Hudili ("First Bird") - Zehuti/Djehuty/Thot - "Mikael", the Sage	Pure Nungal clone. Happened to embark with Sa'am and Mam in the Girgirlah in which they fled to Ti-ama-te. A great scientist, exceeded Sa'am in many disciplines. Maintained limitless respect for Sa'am throughout all periods of difficulties. Egyptian god of wisdom.
Ninurta	Conceived sexually and born naturally to Enlil and Ninmah early in the Kharsag period. Double polarity - strange, as Ninmah is female and Enlil true male. Doubtless the source of this is hereditary and unknown genes carried by Enlil. Sports a tail, also surprising as Enlil does not and neither, Enki believes, does Ninmah. As of early Kharsag years, has grown in the colony and considered by Enki a veritable plague possessing all rights. No one dare reprimand him for fear of being confronted by his progenitor.
Sigpabnum	Alagní (clone) developed with great care by Sa'am to possess all the assets needed to deal with the

Isimmud / Isimud  
Sukkal

diverse ruses of the Ušumgal. Double polarity. Admired and respected by all the residents of Kharsag.

Karma One: In the [first] two volumes, throughout the books, you constantly change the names of the personages. We see for example that the principal personage is named "Sa'am" at the beginning of Volume 1, and that he acquired other names as we go through his life: Nudimmud, Enki, Asar, Éa, etc... It's the same for all the personages. One would say that the use of names is obsessional for the Ušumgal and for the entire galactic bestiary... but also for you. The employment of a single name to designate a personage from the beginning to the end of the narrative would facilitate the task of the reader, but you seem to obey an inner injunction. The use of the names of the personages seems to be dictated by the context: context of ceremony, intimate relations, names proffered as an insult, etc... Is that correct? Was it so important to employ all these names?

Anton Parks: What a magnificent question; you have understood everything! Yes, the possession of different names (epithets) is pathological among the Gina'abul. The usage among them served to confer value to a being in specific situations, or was sometimes intended as an insult.

Let's take some examples. When it is a question of glorifying the prowess of Enki in connection with his aptitudes as a cloner, he is often called *Nudimmud*, "he who fashions and puts the images (clones) into the world". When Sa'am-Enki is angered by *Enlil*, "the lord of the breath", he sometimes uses a play of words and the name *Enlil*, "the mad lord".

Take the example of *Nammu*, the mother of Sa'am-Enki, who during an assembly will oppose herself to the council and will be proclaimed *Sagba*, "anathema, malediction"; a term whose exact Akkadian equivalent is *Mâmîtu*. But we know that *Mamîtu* is her other principal name!

As you can see, the use of different names always has a sense that is in relation with the context in which the personage is situated.

[N]

Add to this profusion of names the fact that myths have grown up around each of them. Students of mythology may glance at this table, these pages, and quickly conclude that Parks' knowledge of the myths is deeply lacking. In this they would miss the point that here are presented the personages themselves that lay behind the myths. And there may be a deeper misunderstanding: many

mythologists do not even believe there were such super-human persons behind the myths; they see the myths as having developed through the psychodynamics of the human social psyche.

While possibly something of that sort can occur at times, an important part of Parks' depiction is the deliberate production and cultivation of myths by powerful beings and their organizations. This has barely been touched on, yet, in these unfolding pages.

A bit more discussion can be found in the section on Inanna-Ištar.

**Sa'am-Nudimmud-Enki-Éa  
Pteh-Asar / Osiris  
Samaël / "The Serpent"**



Images provided by Anton Parks from his web page at <http://www.anunna.net/antonparks/telechargement2.htm> where they are available for download in sizes for use as screen backgrounds.

Here is a message Parks provided for users of his forum:  
Dear Readers,

Many of you, very many, ask yourself the following question:

What was the physiognomy possessed by the Gina'abul (lizards) in the *Chronicles*?

I have tried at length to respond to this question in the Nouvelle Terre edition of Volume 1, for which I developed the images of Nammu and Sa'am-Enki [see top of this section], but not everyone possesses this new edition, and the designs were in black and white.

Many readers have difficulty imagining how these galactic beings (Usumgal, Anunna, Amasutum) truly looked when they wound up on our Earth at the time of the Great War, almost 300,000 years ago. We notice that some readers tend to imagine an appearance almost identical to that of humans, which is not at all correct.

They certainly have a humanoid appearance, but they are not terrestrials...

Certain African ethnic groups retain the almond-shaped eyes and the elongated cranium. What is above all different are the reptilian eyes (sometimes red), the greenish skin, and the scales...

I remind you that there is a great diversity of physiognomies among the Gina'abul. The type realized here is mostly Anunna. We intend to include a brief dossier in Volume 3 that will detail the different physiognomies within the magnificent Gina'abul race.

I hope that these images will not put you off. Do not forget that this appears to be a very ancient race who have laid down the law here, but in their midst are equally found as many exceptional and benevolent elements as dictators.

Further clarification via private e-mail:

Sa'am is basically of the Anunna type. The only difference between him and the Anunna is that he has Abgal, that is, amphibian, blood.

This amphibian aspect gives him four minor differences with respect to the Anunna:

1. Sa'am has webbed fingers (while Anunna do not).
2. Sa'am possesses amber-colored eyes while pure Anunna have red eyes.
3. Sa'am possesses small scales (those of the Anunna are larger).
4. Sa'am is a little larger than the average Anunna.

Furthermore, Sa'am himself was considered as an Anunna, given that he was meant to be the first of the race of An.



Given all of the above, why then are Isis and Horus shown with such strong humanoid features on two of Parks' book covers (at this writing)?

Here is Parks' answer to that question given in his [forum](#) (Nov 2008):

...As is to be revealed, the personages on the cover are indeed Isis and Horus. Though you may be in doubt of this, they conform to the vision that has been given to me.

Horus was created by artificial insemination under the care of Isis. He is a mixed-blood and his genetic patrimony a mixture of the genes of Osiris, Isis, and a large portion of royal Kingu genes. The pure strain of Kingu generally possess a very human physiognomy: normally white skin, scales, elongated cranium, vertical pupils in an iris often blue and, contrary to the Anunna, hair.

Isis was originally of Abgal type, thus without hair, more green, with an elongated face. Rapports of every nature that she entertained with Horus are going to transform her progressively as with her son... A scandal among the Gina'abul and above all a first! She will retain however a slightly greenish skin as well as her palmated hands and feet.

The reasons for using the royal genes to conceive Horus will be explained in Book 3.

The hieroglyphs state:

**You are this Star who cannot perish, who cannot disappear.  
You are this Star who will not perish, who will not disappear.**



## **Sé'et/Ereš-kigal/Aset/Isis**

The daughter of Nammu (Mami in the diagram), twin sister of Sa'am-Enki. To the Sumerians (per clay tablets), Ereš'kigal was queen of the KIGAL (the three dimensions, hence the Great Earth). At least originally, but at some point chooses the underworld, Hades, the kingdom where one buries the dead. Enki then was master of the KI (3rd dimension).

Aset/Isis are of course her Egyptian identities.

## **Dim'mege**

Dim'mege was a priestess who was also a bit of a gourmande, which did not do much for her silhouette. Her corpulence symbolized her generosity of heart.

She possessed a tail like those of the Ušumgal. Hers dragged along constantly and carelessly on the ground.

Very tactile, she never ceased placing her hands on us as though to taste us and to savor each instant passed at our sides.

Her manner of speaking was always very courteous and cultivated.

Dim'mege often saturated herself with a powerful emanation with the scent of apricot. We had to evade it at times so as not to become intoxicated by her nauseating balm.

Her tastes were multiple: she wore heavy bracelets and shimmering fabrics. Silver metal scintillated on her eyelids and precious stones streamed to her neck.

## **Hudili**

Hudili, my faithful Nungal, was there in the doorway. His physiognomy had changed again. He seemed still larger; it was no doubt an impression. The progressive mutation of the Nungal was completely unpredictable.

A FAMILY. Early in the *Ádam Genisiš* narrative, Mamitu-Nammu reveals to Dim'mege that, by the cells used in their cloning, Sa'am and Sé'et are her brother and sister, as Mam is the "mother" of all three. You can see this relationship in the "Source Races and Founders" diagram at the top of this page. Dim'mege then informs her siblings that the four of them are a family. Indeed they form a closely-knit unit from that time on. There is no one "father" to Mam's children.

"Do not be concerned, En (lord), we are not eaters of flesh," he said calmly.

When I rejoined him, he patted me on the shoulder to encourage me. That was the first time that he made this gesture, the first of a very long series. I couldn't fail to notice that little blond hairs were beginning to push out on his head. I smiled to myself. Certain Nungal did not totally appear to be Alagní (clones) of one another. Only the last series that I had done had received a certain treatment. I had subjected the quartz, which we generally used as receptacles for the cells, to controlled sequences of radiation doses, which had targeted influences on the genes. This technique was inscribed within me by my genitor [An]. It gave us several series of Nungal with varying individualities as well as programmed immunities. These specimens possessed autonomous genetic mutations that immunized them against most of the known viruses.

Hudili was without doubt the only survivor of one of these series that spontaneously mutate, because I knew no other like him. Enlil, my very special Alagní (clone), was from one of these particular series, but he seemed to be a mixed-blood, a specimen who synthesized active antibodies that came from different donors. A specimen rather different, fabricated from several Gina'abul models. Had he shed his skin in the same manner? [See [Nungal](#)]

## Mikael

### Dual Versions

The confusion of two distinct historical personages into one jumbled tradition is important for us to understand, as it is emblematic of many such jumbings that have resulted in today's inside-out and upside-down religious conceptions.

Parks has gone to lengths to untangle the two. We compress his presentation here, hoping to maintain the clarity of his ideas.

This discussion is supported by the linguistic analysis found at [Case 2: MULTIPLE MEANINGS OF THE NAME "MIKAEL"](#).

Each of the two Mikael is the head of a group of "angels" -- two opposing groups, actually. The name Mikael and variants are also associated with quite distinct personalities in various traditions.

MĪ-KA-EL: Gnostics and Romans associate with the god Mercury, whom we identify with the Egyptian god Thoth, Grand Master of Wisdom (Messenger of Râ, the Sun). Greek Hermes.

MÌ-KA<sub>5</sub>-EL and MÈ-KA<sub>5</sub>-EL: See decompositions. The fox, jackal, desert dog are Enlil (Seth in Egypt).

Thoth-Hermes is companion of Ptah-Osiris, Isis and Horus.

Warrior Mikael who is in charge of the affairs of the fox

	Enlil/Seth is his future son Ninurta, head of the "Army of God (An and Enlil)".
Guides/protects the course of Râ in his Bark of Eternity	Protects the false "god" Atum (An), demiurge also associated with the sun, responsible for the separation of Earth and Water, destruction of the future A'amenpteh (Atlantis).
Thoth, named "First Bird", is head of the Nungal-Igigi, Akkadian "Watchers", "Fallen Angels".	Enlil-Seth through future son Ninurta is head of the Anunna.

All is in agreement when one realizes that the "Watchers" of the Book of Enoch are the adversaries of Mikael-Ninurta who is in the service of Yahvé (An and Enlil).

### **Ninurta**

There actually were two Ninurtas born to Enlil. He gave the same name to the second, as to his first, who disappeared in the combats, and who was the first Gina'abul of the colony to have seen his first daylight on Uraš (the Earth). Enki always considered this title to be an insult to himself, as the title EN-KI (lord of the Earth) had been conceded to him so long before by the Nungal and the Anunna. He always considered Enlil's choice of the name Ninurta to be deliberate for that reason, showing Enki that he was not alone in claiming the exterior riches of Uraš (the Earth).

In the name NIN-URTA, the Sumerian particle URTA is confounded with URAŠ "the Earth". There is an interesting wordplay in NIN-UR<sub>5</sub>-TA, "the lord achieved by natural childbirth".

Enlil also gave the name of "Maš to both; this name was carried on the Sumerian tablets.

### **Sigpabnun**

SIG<sub>7</sub>-PAB-NUN - "brilliant princely brother", companion of Enki-Ea in the Sumerian texts, also named "Isimmud" (or "Isimud" or "Usmu") on the clay tablets.

Alagní (clone) created by Sa'am/Enki to help him face the difficulties posed daily by his adversaries, Siggabnum was given all the assets needed to deal with their constant and diverse ruses.

Sa'am had had difficulties with his creation of the Nungal - haste had kept him from checking his materials carefully, and they had been manipulated - and there could not have been a worse calamity than the production of Enlil. This time he took the greatest precautions in fabricating a single exemplary, remarkable and unique.

Siggabnum clearly displayed aptitudes recalling those of emissaries of the Source, and was admired and respected by all the residents of Kharsag. Ninmah turned around him like a "Numsahar'ra" (a fly). She must have wondered how Sa'am/Enki had been able to compose such a specimen.

The Kharsag residents often called him by the name Sukkal (messenger) because he was Sa'am-Enki's executive officer and seemed to possess the same wisdom as the Life Designers of that name.

His presence was required at every moment. By playing the intermediary, he allowed Sa'am-Enki to become more focused and to concentrate on essentials.

## **Herein Lies a Tail**

If the day ever arrives when Parks' descriptions of the physiognomies of these races and the personages resulting from their interactions are taken as valid data worthy of serious scientific study, we will have a new field of genetics of almost unimaginable richness. It is partly in support of that future development that we organize and present Parks' descriptions on these pages.

In that spirit we detail here the presence or lack of a tail in the various racial types and persons.

According to Parks, the Ama'argi, those females whose galactic home is the Abzu - Uraš' interior, all had tails... and as far as we have seen to this point, any offspring that they had with the Anunna males had tails as well, even though the Anunna did not possess them.

Others with tails include the Ušumgal, Red Kingú, Mušgir, and early human races.

Tiamata, who was after all an Ušumgal, had a tail, but her daughter Nammu did not.

Nammu was the mother of Sé'et and Sa'am, who did not have tails, and the Ama'argi Dim'mege, who did.

It seems that when creating new genetic mixtures, the geneticists themselves were sometimes surprised by the presence or absence of a tail in the synthesized being.

## Abzu (1)

The constant and intense radiation of the inner sun of Uraš illuminated a universe disordered in appearance. My craft overflowed mountains leveled by flowing torrents...

I was overwhelmed by this discovery of such biodiversity. Uraš was as surprising in its heart as on its exterior.

In this setting dominated by a large internal ocean, I discovered an incredible number of varieties of animal and vegetable species...

My progenitor and I camped near the great cascades that fell down the mountainside opposite the mountain that overhung the capital of the Abzu, which was named Šalim [*Decoder*]. The deafening noise of the waterfalls plunging into the ocean bathed us at our work for countless *Ud* (days).

The interior sun of this planet's ancient world is extremely powerful, much hotter than any that I had seen. Its light is different in its chemical and ultraviolet rays, which supports varieties of species totally unlike those of the exterior.

The sun's radiant purple-crimson cloak provides a constant temperature throughout the cavity. The abundance of coral scattered throughout all latitudes of the primary ocean indicated a hot sea. The rich calcareous secretions of the aquatic organisms of the rivers and lakes were also in keeping with the hot ambiance.

The Abzu of Uraš possesses, certainly, immense varieties of exotic terrains, but it is above all a fluvial and maritime maze which gives it the aspect of a gigantic reservoir.

Mam gave this interior sea the name *Engur*.

Note: The Sumerian term ENGUR was generally used to name subterranean waters as well as the abysses of the Abzu. It was equally employed to designate the primordial goddess Nammu, which is to say Mamitu, as a symbolic representation of the unique source of the primordial waters.

It is necessary to come to terms with the idea of the Abzu, a prominent feature of Mesopotamian belief systems, before going on to consider the Gina'abul worlds, because every planet and moon in Parks' history has one.

### DIALOGUE

A.P.: I will try to respond correctly to your questions concerning the Abzu.

You must keep in mind that the images that I received were not

To the Sumerians, the Abzu, realm of Enki, was a subterranean sea or swamp – a sort of sandwich layer, as the Sumerians didn't have a concept of a spherical Earth. Zecharia Sitchin frequently translates *Abzu* simply as Africa. However, in the experience of Parks/Sa'am, the Abzu was the hollow center of each world, fully inhabited and thriving with life, even urbanized. We have all encountered the idea: openings at the poles, oceans connecting with the interior over a gently-curved broad rim, and a sun at the center.

In other words, the Abzu is a structure that contradicts our common knowledge of the Earth and all other planetary bodies in the Solar System – and seems to violate our understanding of physics as well.

This little problem challenges our ability to accept Parks' report. It is not as though one could say, "I'll consider the rest but hold the Abzu, please," because activities and events taking place in the various Abzus of Parks' cosmos are so thoroughly a part of the narrative that it would be akin to saying "I can accept your description of human physiology but I just can't go with the alimentary canal."

Parks has spent much effort on this problem. In collaboration with Hans W. Lintz, Parks provides an extensive report in the Dossier: Les Mondes Creux on his site [Anton Parks.com](http://AntonParks.com). We have reviewed the portions of the report relating to the Earth and Moon (i.e., not dealing with data on other solar system planets). Briefly, we find one highly interesting nineteenth-century personal account of a fisherman and his father who sailed into the northern opening, spent 1-1/2 years with the civilization in the cavity, sailed out the southern end, and were shipwrecked there. Beyond that, the well-known and controversial story of Admiral Byrd's adventures and dubious satellite data add little to the case for the Abzu. Yet we could not have expected more in the way of data in the public domain at this time.

Meanwhile, we can touch on some basic questions.

The first – and naive – concern would be about how gravity would work in this situation. How could you run a city in there, with people falling to the center of the Earth all the time? Doesn't gravity "point" to the center of the Earth?

The answer is: yes if you are on or above the surface, but no if you are anywhere inside a spherical cavity concentric with the earth's outer surface. In that case -- I have not confirmed this but understand that it is simple enough to do the obvious integration showing that the force of gravity is zero throughout such a cavity. This is frequently discussed on "hollow earth"-related forums.

What has not been mentioned is the gravitational field within a large class of cavities not necessarily symmetrically placed. If you have any doubts about how gravity would work within this larger class of cavities, consider an underground parking garage, a cavity that is a member of this class. Gravity exists there. Suppose the lower floor of the garage had an opening to a tunnel that extended to or past the center of the earth, creating an irregularly-shaped aggregate space. Obviously the force of gravity would vary throughout this space. One could imagine widening this space to form any of a large variety of shapes, where gravitational forces would be non-zero in at least in some parts of the spaces, though they might vary throughout.

Clearly there are many ways in which an inner earth cavity would support gravity. But not all possible cavities would be suitable candidates for our inner earth. The constraints are:

1. It must be open to both of the Earth's poles or polar regions.
2. It must be able to contain a small "sun".
3. It should not result in significant gravitational or seismic anomalies at the Earth's surface (or if it does, earth scientists must be capable of misconstruing them).

About that sun that always seems to be present inside the cavity: WHY would it be there, where did it come from, and what makes it stable in that position?

Part of our difficulty in approaching these questions stems from failing to grasp the sun and the surrounding planet as a single unit, and failing to consider the process of planetary formation. [Open SETI](#) frequently entertains the cosmological and physical theories of Dr. Paul A. LaViolette. In particular, as described in [Open SETI Physics 101](#), planets are formed from the energy and particles emitted from a gravitational well where there is excess *genic* energy. At the point of emission, there is probably what appears to be a hot little sun.

The next phase might be an interaction between interstellar particles being attracted toward the gravitational well, and outward-moving energy and particles. Might there be a point of equilibrium at a given radius where a shell of matter would begin to form? The details of this process are not to my knowledge given in any of LaViolette's books (if they are, we will find out shortly).

What is the mechanism that stabilizes the system so that the sun does not wander around and collide with the shell? Again on our page, we mention that the genic energy radiation pressure goes as  $1/r^4$ , which creates a strong restoring force opposing any such tendency.

Another major detail requiring an explanation would be the holes at the poles of rotation. I personally am not clear on this point, as the dynamics appears complex, but it seems reasonable that if there was rotation in the first place, that these holes might appear due to centrifugal force.

Is LaViolette's planetary formation model the final word in the view of Open SETI? Actually it is not. The [Electric Sky Model](#) of plasma astrophysics, introduced for your convenience at the link, and its subsidiary Electric Sun, described for example in Donald Scott's *The Electric Sky* (2006), being scalable over the range of cosmological- to laboratory-sized dimensions, provides us with a perfectly reasonable model of a small sun that could exist in the earth's cavity. This is because stars are not fusion reactors requiring a certain size and gravitational pressure, but simple foci of plasma occurring along strung-out *Birkeland Currents*.

In this model, the energy from the sun (any sun) is supplied by the Birkeland current, a plasma in "dark current mode" (i.e, in the low-current-density regime in which it is not emitting light).



The Birkeland current feeding a planet's inner sun would very definitely have to pass through polar openings.

Is it possible that those openings are a part of the geometry of a "recombination zone" that is responsible for planetary formation itself?

The reader will surely ask, "How can it be that all planetary bodies are hollow with openings at their poles, and we have not seen this in the images from our interplanetary probes?"

The unspoken question: "Are we to believe that the data have been withheld from us, and if so, why? Why go to all that trouble? What is the point?"

Parks' reasoning is as follows:

To confirm that all planets are hollow would be to admit that the Earth is equally so. To recognize that this planet is hollow, with a habitable interior, implies that one must make an accounting of possible other populations, and undertake expeditions to the center, but that is at the moment completely impossible. Why? Because, according to numerous legends of the Earth and in accord with the traditions of Tibet, the Eskimos, and even the Hopi Indians of Arizona, the interior of the Earth is occupied by a civilization of a highly developed intelligence, affiliated -- for some of them directly, and for others indirectly -- with the "Celestial Bestiary!"

Most of our readers have heard of these legends. For many of us, our response has had to be to afford them a measured level of credibility, as though to say we respect those peoples who hold these myths and say these things, but not to face the implications. The reason is that the complete break from the common worldview that would be required, the end of the SCAM, seems to present an imposing prospect, if not absolutely frightening.

But for others, it's a way of life.

For concepts of the Abzu in the ancient world, click [here](#).

## Šàlim

### The City of Eternity

On the ground, paving stones of chalcedony ran between walls of white marble. Palms and mimosas bordered the streets, exhaling light, fleeting scents. Time seemed never to have passed through the four portals of the sacred city...

The Šàlim of this epoch was a delight to the senses. The songs of birds resonated from the balconies and terraces hung with opalescent cloths that trembled furtively in the wind.

The capital of the Abzu was a peaceable domain blending at once luxury and beauty...

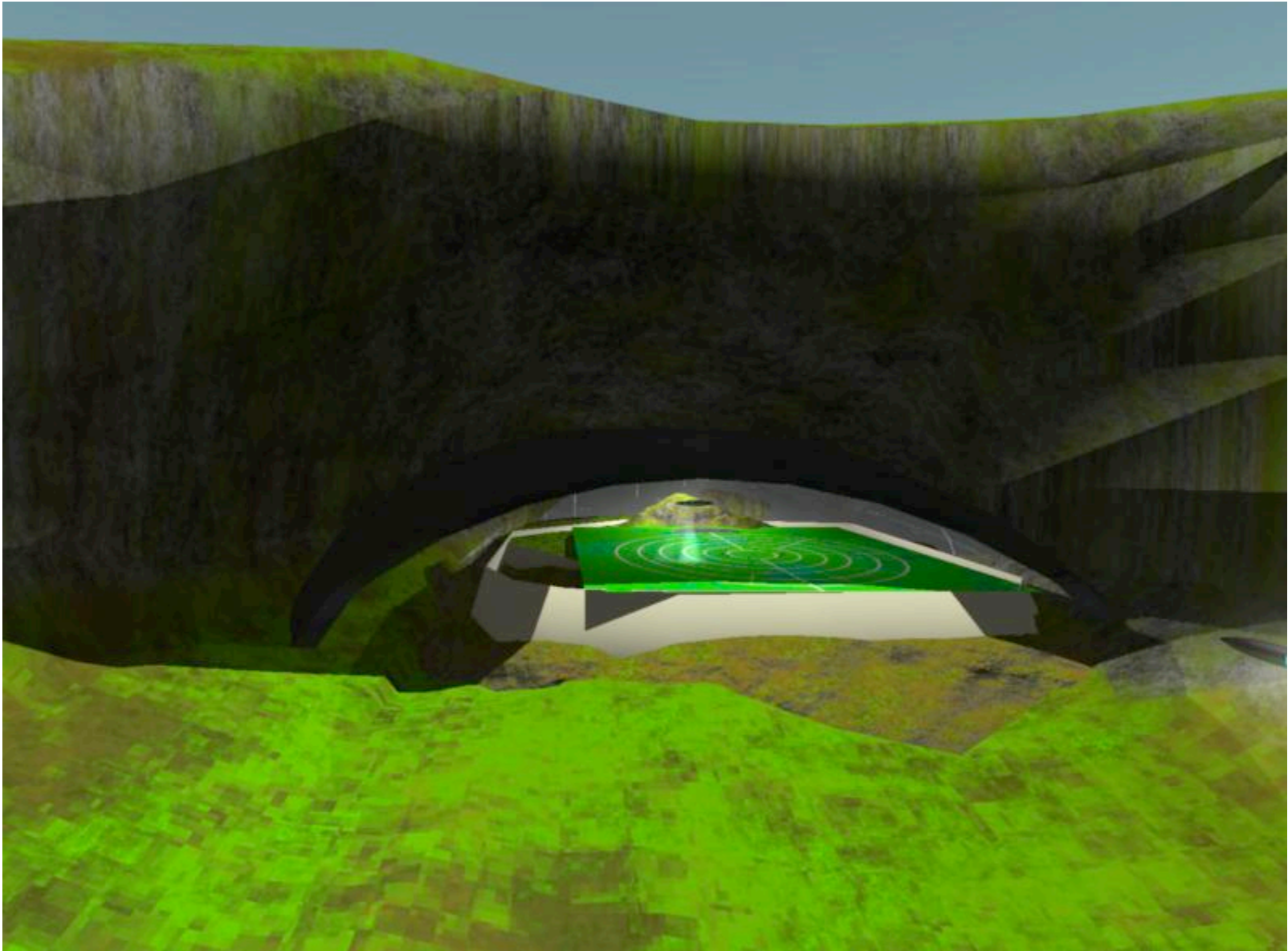
In each capital of our Abzus there are invariably found princely quarters designated for the use of the reigning sovereign. These apartments are always very spacious, as they are intended to receive the ensemble of the royal family and his court. Like many others, those of Šàlim had never served. They were reserved only for the occasion when the sovereign of the Abzu would come to pay a visit. Abzu-Abba had never set foot in Ti-ama-te (the solar system) *and still less on Uraš.*

The emphasis on the final phrase is mine. An odd thing for Parks to say, one would think. We are used to thinking of the Earth as our solar system's center of life and culture. But that was not true in Sa'am's day. That center would have been Mulge, a planet that was later destroyed.

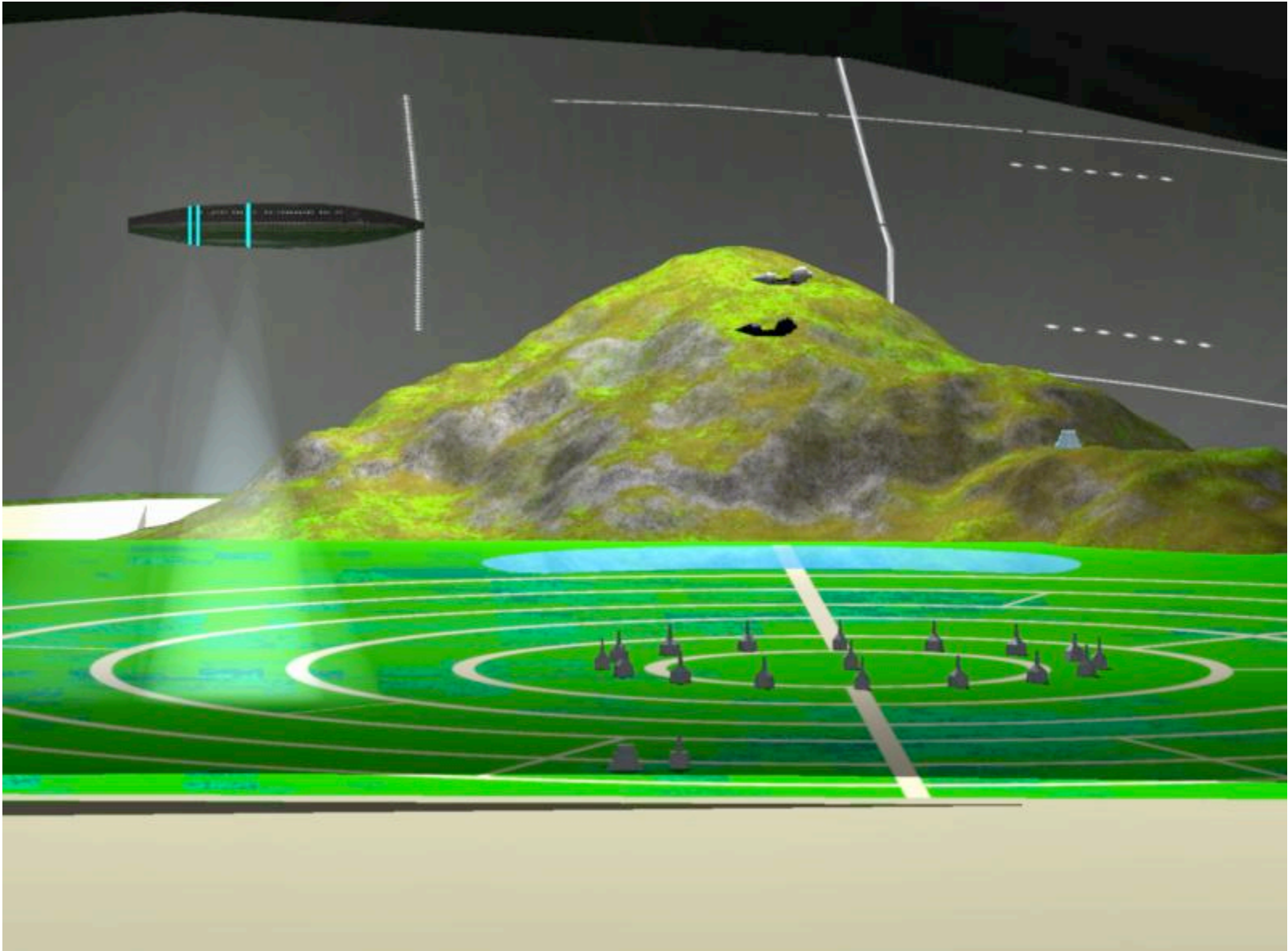
### **Šàlim Images: Glimpses of Work in Progress**

It will eventually be possible to provide readers with detailed images of Šàlim, since Parks has these clearly in mind. The process of rendering them for viewing on this page has been very slow, however, as attention has had to be given to many levels: terrain, major construction, city plan, buildings, vegetation (gardens, ornamental trees, etc.), vehicles, lighting, and inhabitants. Some of these layers are beginning to take form now, and while crude and unfinished, some of our working images are approaching a level that can perhaps be shown, if readers will be a little forgiving.

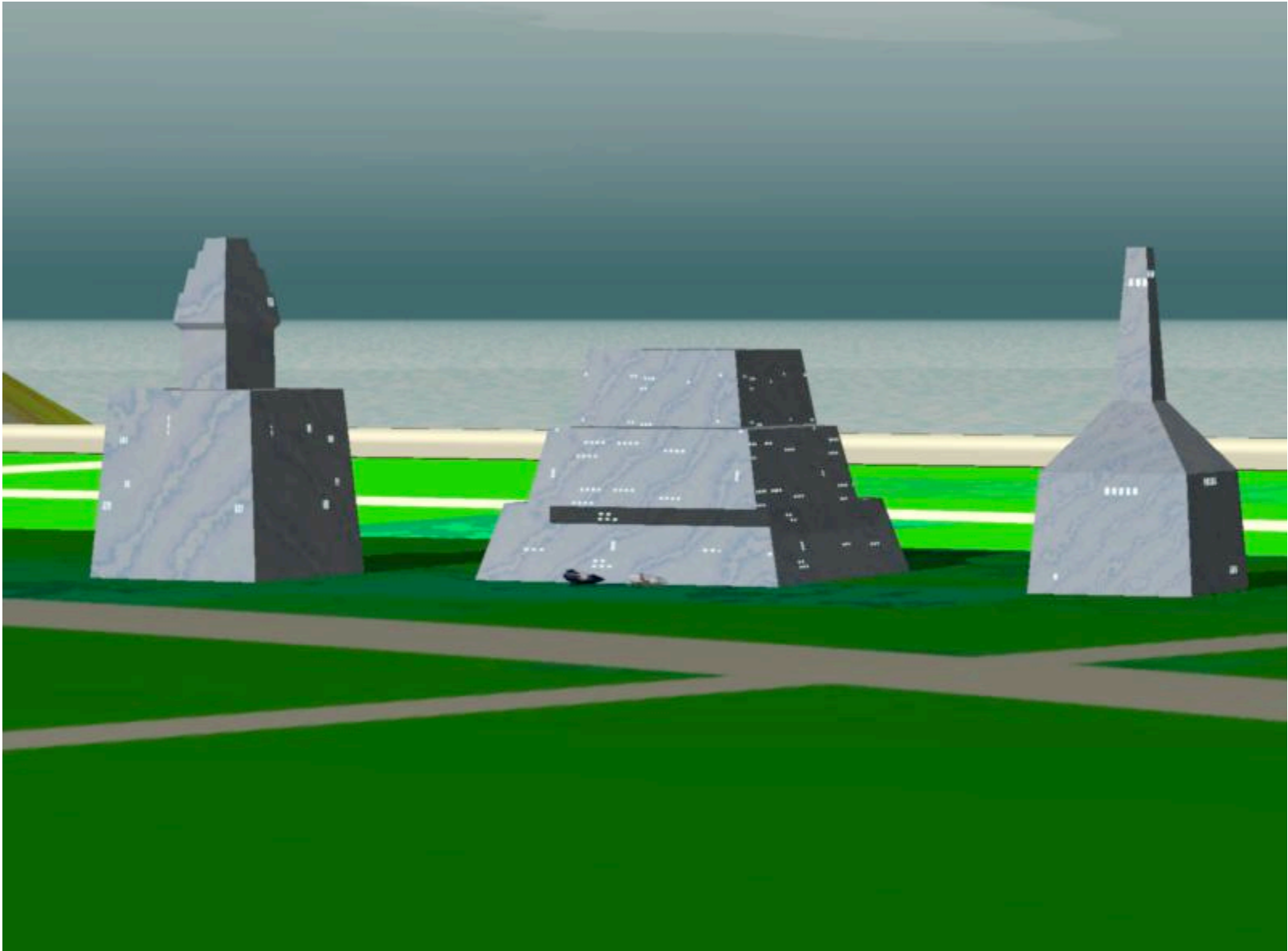
Our purpose in showing images even at this early stage is to help readers begin to feel a sense of the reality of this place, not only as it once was, but as it perhaps might still be... though this needs much discussion and clarification.



Positioning of Šàlim under a landform within the Abzu.

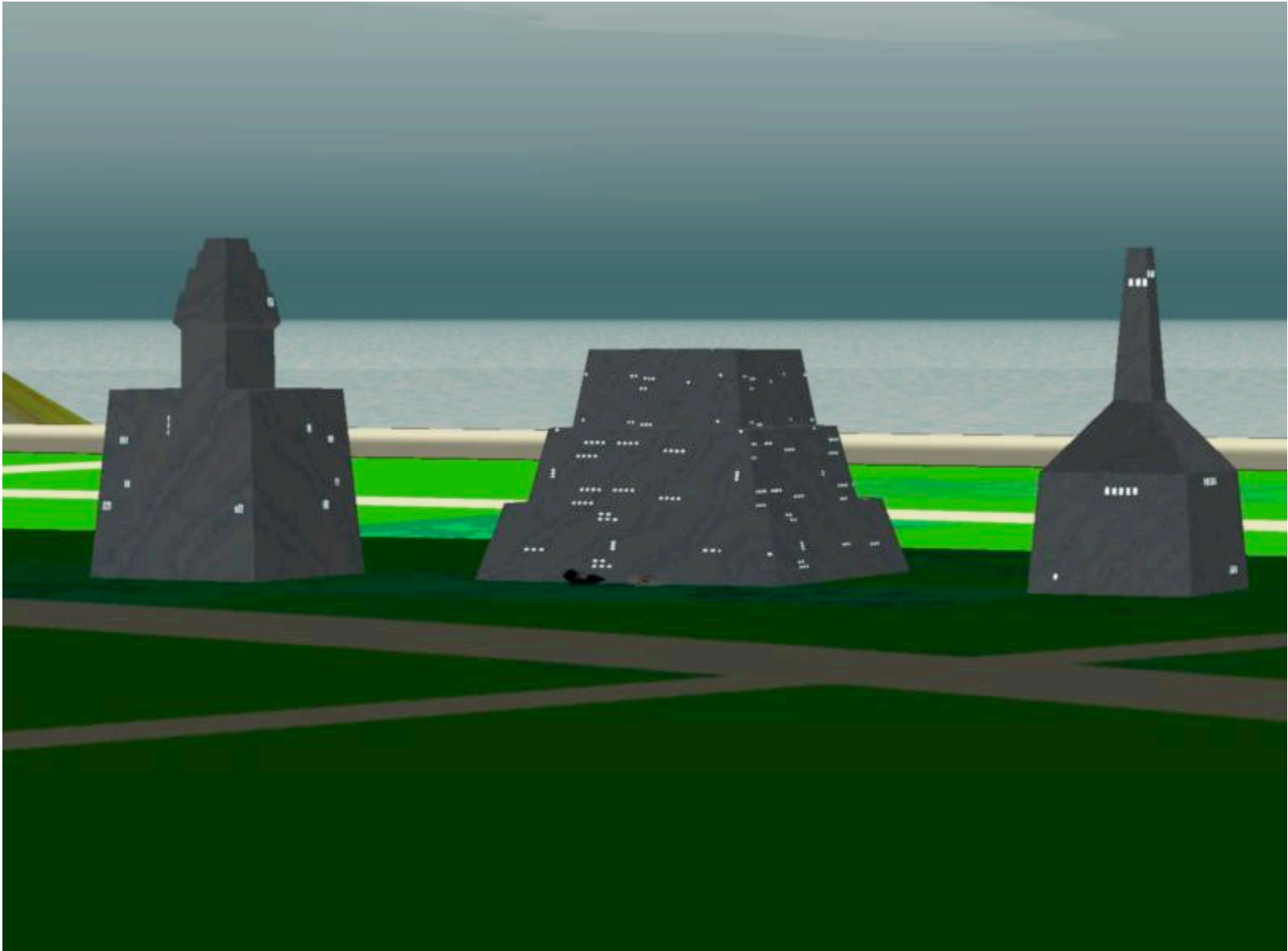


Šàlim city street plan. (Disregard any positions of buildings at this stage of the graphics development; we are still assembling the components of the city.) Parks specifically supports the circular layout, similar to the Plato/Atlantis City images we have seen, with the single front-to-rear main radial. Other radials are needed but details are suggestive only. The high terrain at the rear is also a specific memory. Little attention has been given to the lighting as of yet. However the city's foreground is directly exposed to the "inner sun"; this is correct. The city plane is "slightly larger than Paris". We have given the major boulevards a width of 150 m. The dome is "metallic". Lighted lines are as generally recalled; details are not supported. One Iníuma is seen; another is over the terrain outside the city, approaching. Two Tumua personal craft fly in the foreground. They appear to be over the city but perspectives are deceiving; the ships are far out in front of the city opening. We had them fly past the camera for you. At any point actually over the city they would have been almost invisible from here. Eventually there will be many of them in the air over the city itself, and hundreds parked on the ground... as you would expect. Lights on the Iníuma will be part of the lighting scheme for the city. Notice two prototype buildings placed near the front; they give a sense of scale when compared with the boulevards. The temporary group of buildings at the center consists of a third prototype (all identical). One building has also been inserted into the hilly area at rear, again to provide a sense of the scale. This will be shown to have been a habitable area: the princely quarters where Sa'am and his Nungal were installed.

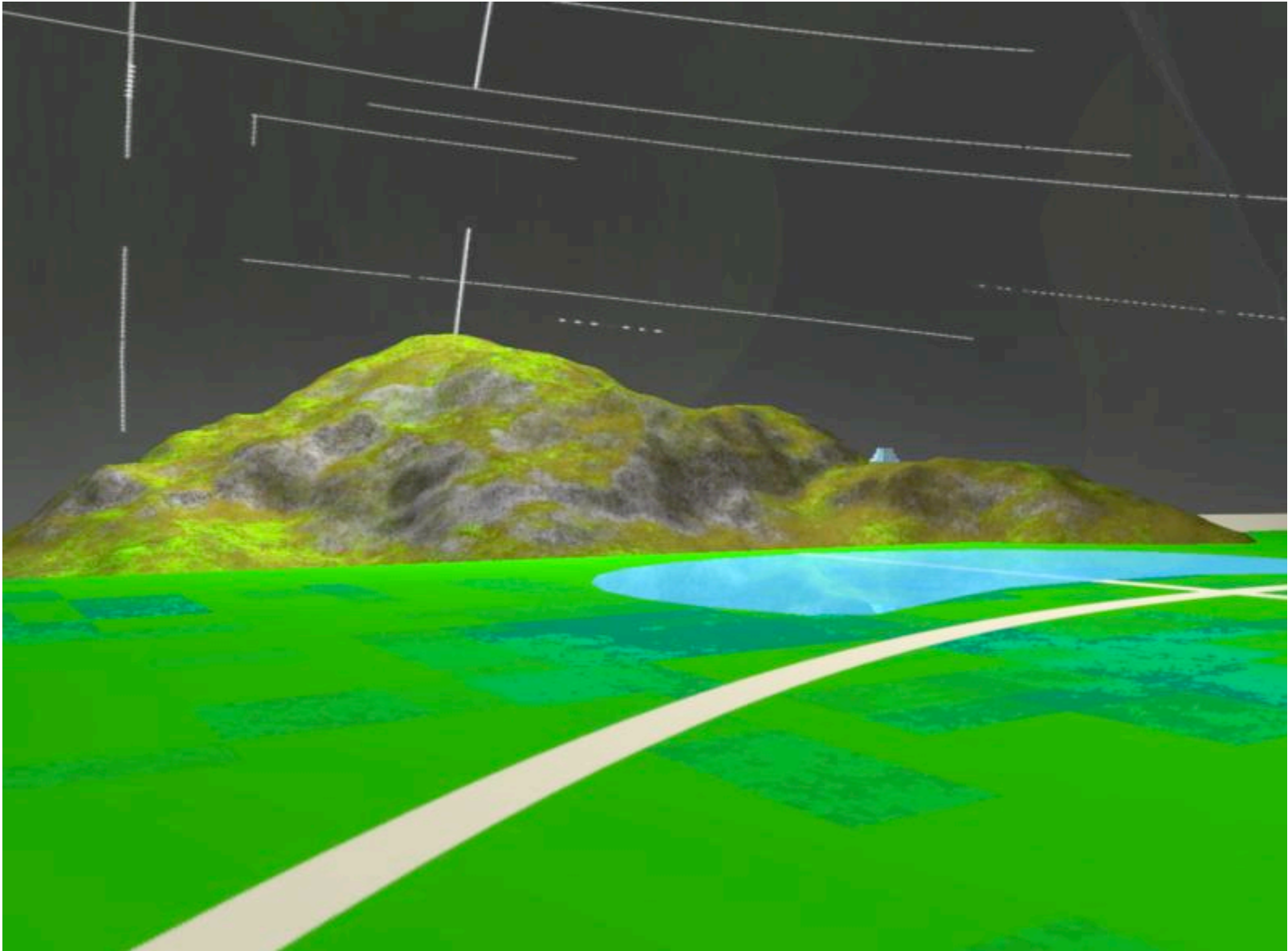


Šàlim outward view with three prototype buildings. The buildings will have doorways, windows, and exterior lights. Work is in progress on the windows. Tumua craft are shown parked at the base of one building for scale. Notice that the dome is outside (above) the field of view in this image. In the background, beyond the wall, is Engur, the great subterranean sea. The city wall is very important and will be more complex than appears here, with a broad walkway along its inner edge and crenellations on the outer edge. A gate is needed, etc.





In the previous image, an odd shadow appears on the middle prototype building, relating to the position of a "spotlight" we are using for development purposes. Here we have extinguished that light, and show you the resulting interesting image, as a preview of how these buildings will look in darkened situations.

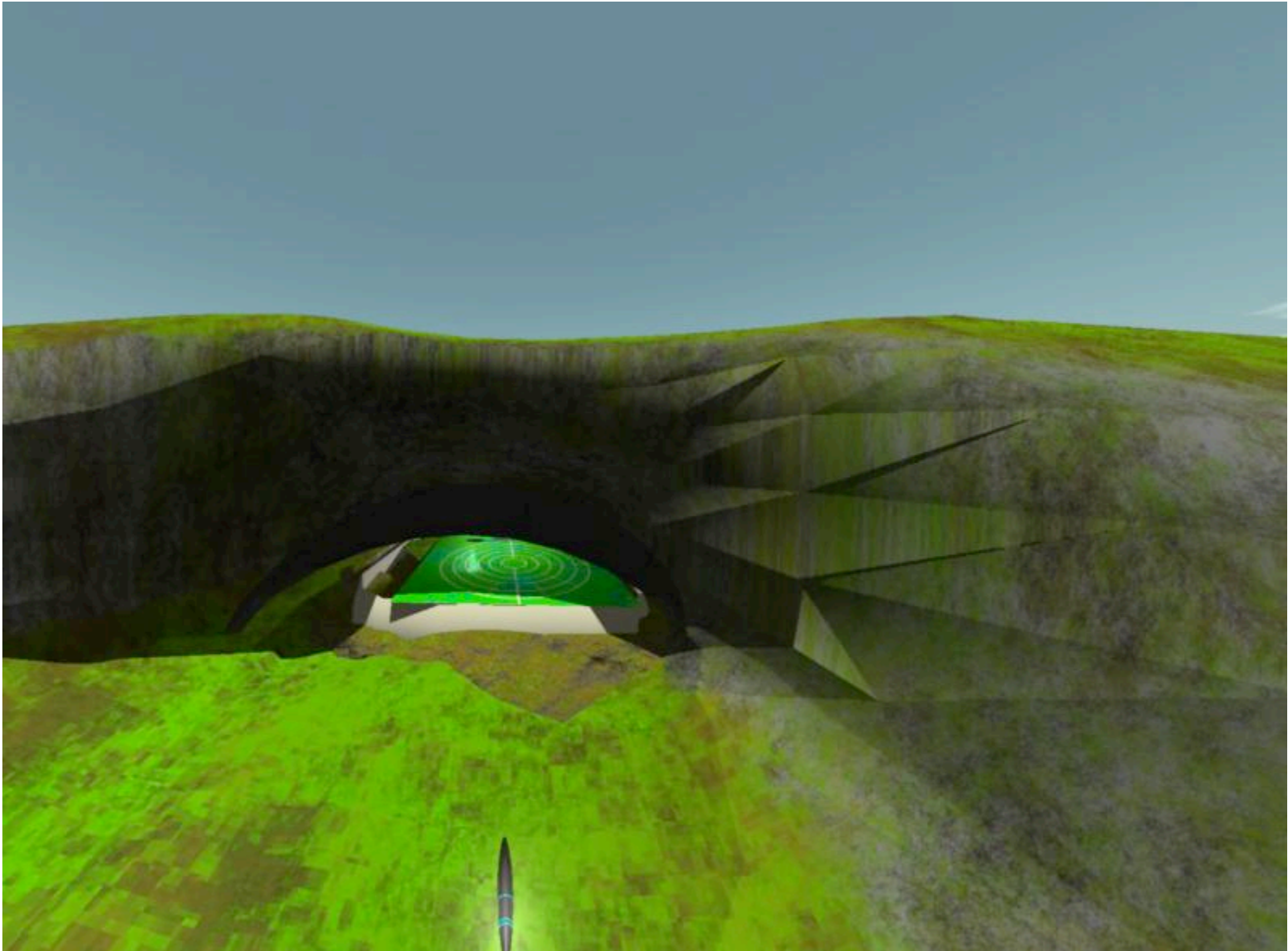


Dim'mege's palace will be in this area, associated with the lake. The lake area itself needs much development... plantings, causeway, etc. Princely quarters will be on the lower levels of the mountain.



Infuma over terrain approaching Šàlim.



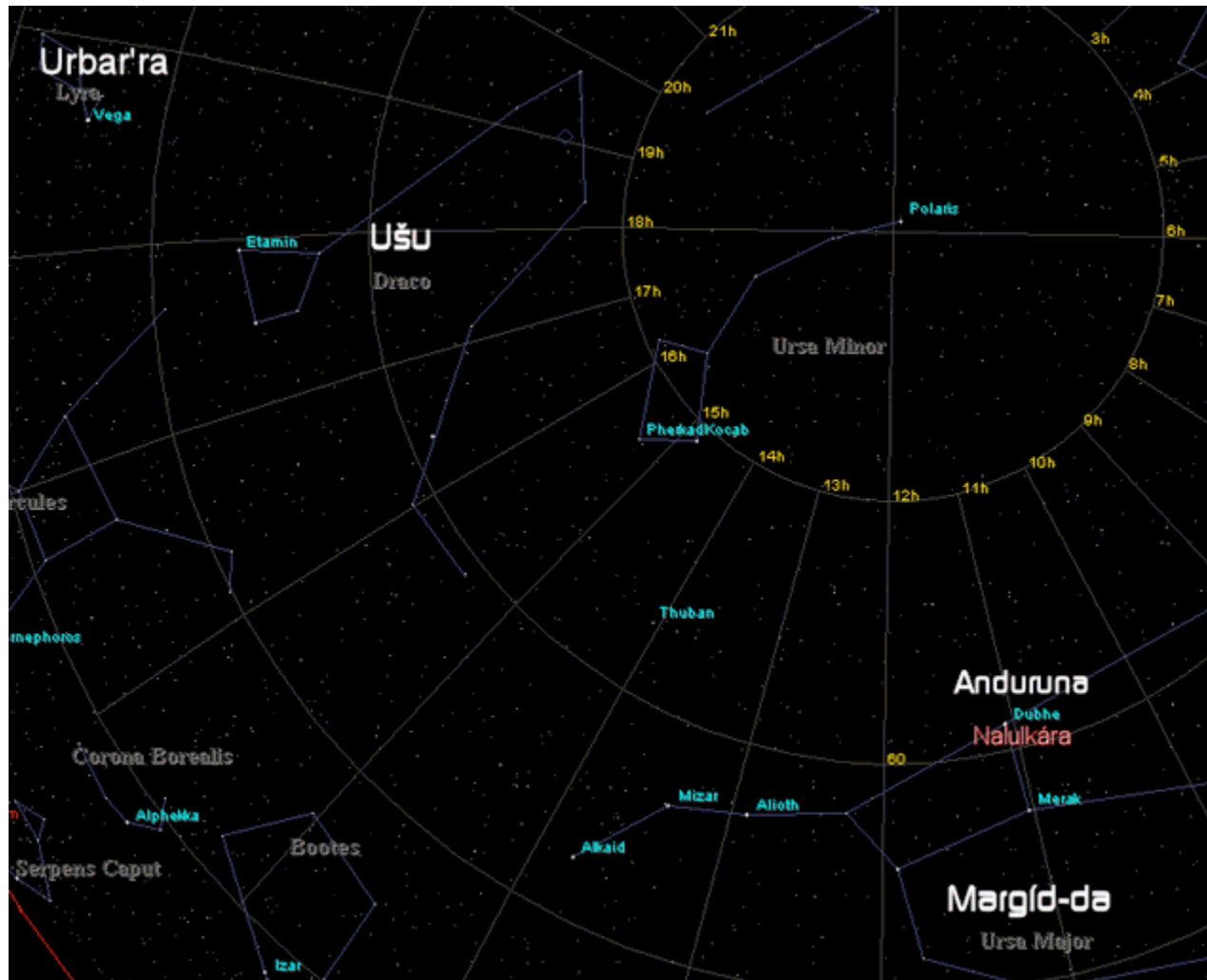


Iníuma approaching Šàlim.

## Worlds

Constellations as we define them are not experienced by the Gina'abul. Anton Parks, tapping into Sa'am's memory, recalls awareness of "mother stars" (i.e., stars with life on one or more of their planets) and various groupings of stars before his arrival in our solar system. Once on the Earth, he could easily recognize the mother stars within the constellations as seen from here.





Sky Orientation I

The star group known in the Emenita language as *Margid'da* (see Sky Orientation 1), which we can loosely associate with our defined constellation Ursa Major (the Great Bear), is the home of the Gina'abul. The giant planet they call *Nalukára* is their imperial residence, "at the heart of *Anduruna*," a stellar system identified with the star Dubhe.

Also known as *alpha Ursae Majoris*, Dubhe is a yellow giant, about 25 times the size of the Sun, and located 86 light years from here. Dubhe is a "close visual binary."

The *Uanna*, monumental mothership of the Gina'abul lord An, is reported by Parks to have been – at the opening of his narrative – situated on the "night side" of Nalulkára. This implies a synchronized rotation or "resonance" of Nalulkára with respect to Andaruna/Dubhe, similar to that of our moon with the Earth.

Parks mentions a short night on Nalulkára due to a second nearby star. In fact, Dubhe B is catalogued. At present, a projected distance of 23-25 AU from Dubhe (based on angular separation) has been published. That would correspond to the distance of Uranus from the Sun. I don't believe the actual position of Dubhe B with respect to Dubhe is known. The graphic at right is shown from an arbitrary viewing position and is purely suggestive.

As of this writing, March 9 2006, no planet corresponding to Parks' giant Nalulkára has been detected.

Parks also "saw" (as Sa'am, in his initial flight made on the first day of his life!) entire cities of thousands of Amašutum near the "southern" extremity of Nalulkára.

The royal city of Nalulkára is named *Unulahgal*.

The city of Ankida was where the complete genetic patrimony (as frozen cells) of the Ušumgal was stored.

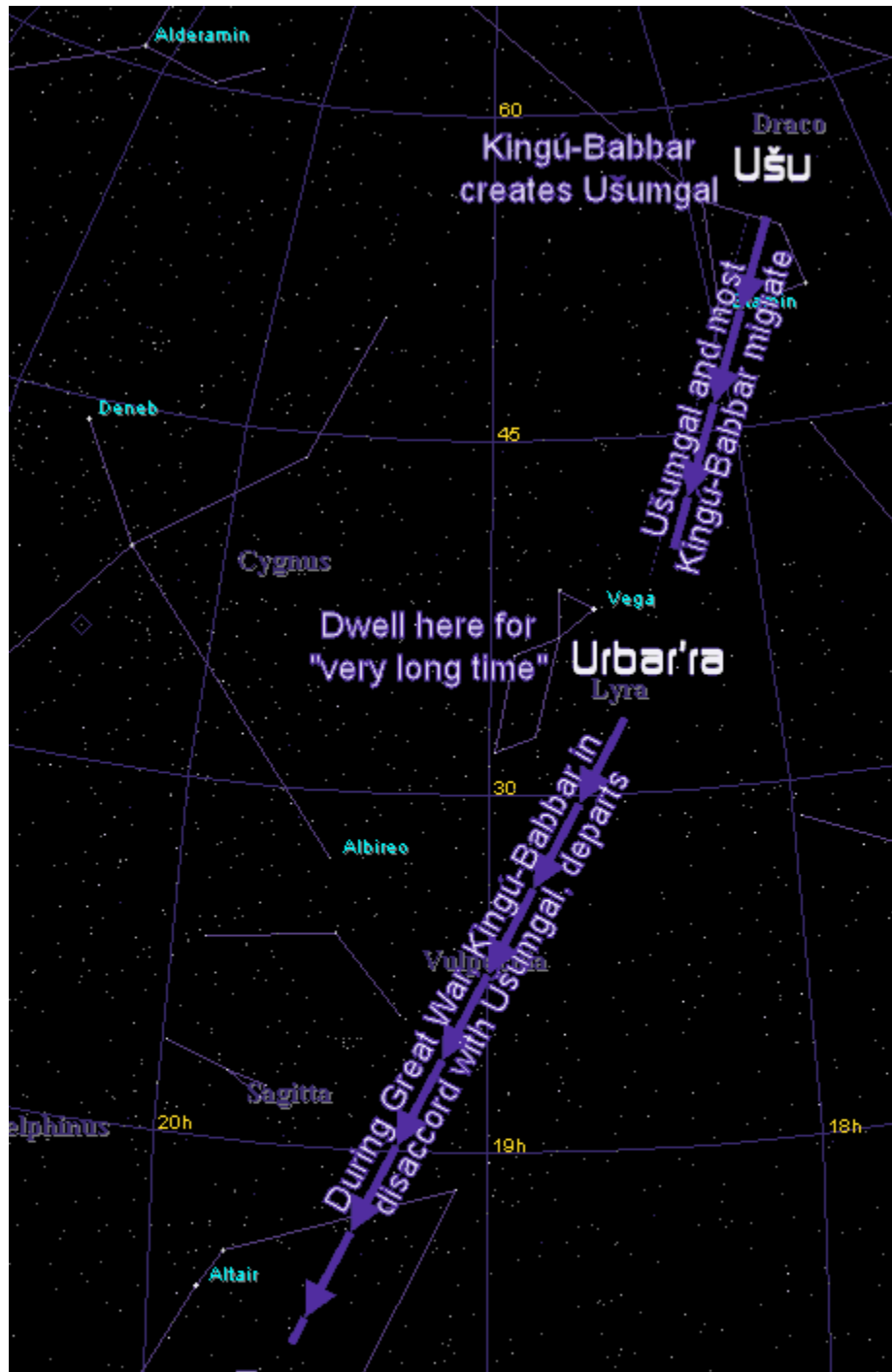
Beyond the Amašutum cities is the opening into the "Abzu of Nalulkára," named for the old father/king Abzu-Abba. Not the most beautiful in the Anduruna system, but the most vast of all the planets possessed by the Gina'abul, and those on which they had set foot up to that time.

Also seen in Sky Orientation 1 is *Ušu* (corresponding to our Draco), the "birthplace of the Gina'abul".

*Urbar'ra* (Lyra) is the birthplace of the Miminu (Greys), who were created there by the ancestors of the Ušumgal (see Races) with the assistance of the Mušgir, who contributed their genetic patrimony.

In India, the Great Bear (which we have said is under the trusteeship of the seven Ušumgal) is symbolized by the seven *Rishi* (visionaries) who are the semi-divine genitors with creator powers. They are directly connected with the origin of humanity. The Sumerian decomposition of this term is in keeping with the creator role of these gods: RI-ŠI, "those who are there and who engender".





Sky Orientation 2 again shows *Ušu* (the Dragon) and *Urbar'ra* in the northern sky, and also includes *Te* (Aquila) near the celestial equator.

Migrations of the Ušumgal and Kingú-Babbar races are depicted here. The Kingú-Babbar had been in conflict with Mušgir and later with Ušumgal when they were all located together in the Ubar'ra constellation. Some Kingú-Babbar then returned to their original home in Ušu, while others migrated to *Te*, and later settled in our solar system, under an exceptional accord with the Kadištu. These figure prominently in the history told in *Adam Genisiš*.

Keep in mind that all of these views are projections looking outward from the solar system. What were historically defined as constellations are actually associations that can be quite extended in the radial direction, and this is the case with the constellations depicted here. Radial distances within these star groups can be larger than the lateral separations of the groups themselves. For a better perception of this, examine the image *Solar Neighborhood to 50 ly* below.



(Click image for 3D closeup)

The very important planet Dukù is the place where the Ušumgal created and trained the Anunna, an activity that precipitated the war

that drove them all to Tiamate, our solar system. (We will have much more to say about this.) Dukù is in the system of *Ubšū'ukkinna* (Maia), one of the bright blue-white stars in the group known to the Gina'abul as *Mulmul* (the Pleiades star cluster).



Approaching Ubshu'ukkinna (Maia) In Mulmul (Pleiades) from Nalukara

Two other planets of *Ubšū'ukkinna* (Maia) on which significant events take place in Parks' narrative are Éšarra and Ébabbar. Sa'am witnessed military training activities on these worlds. According to Parks' memory, the *Ubšū'ukkinna* system has 12 planets altogether.

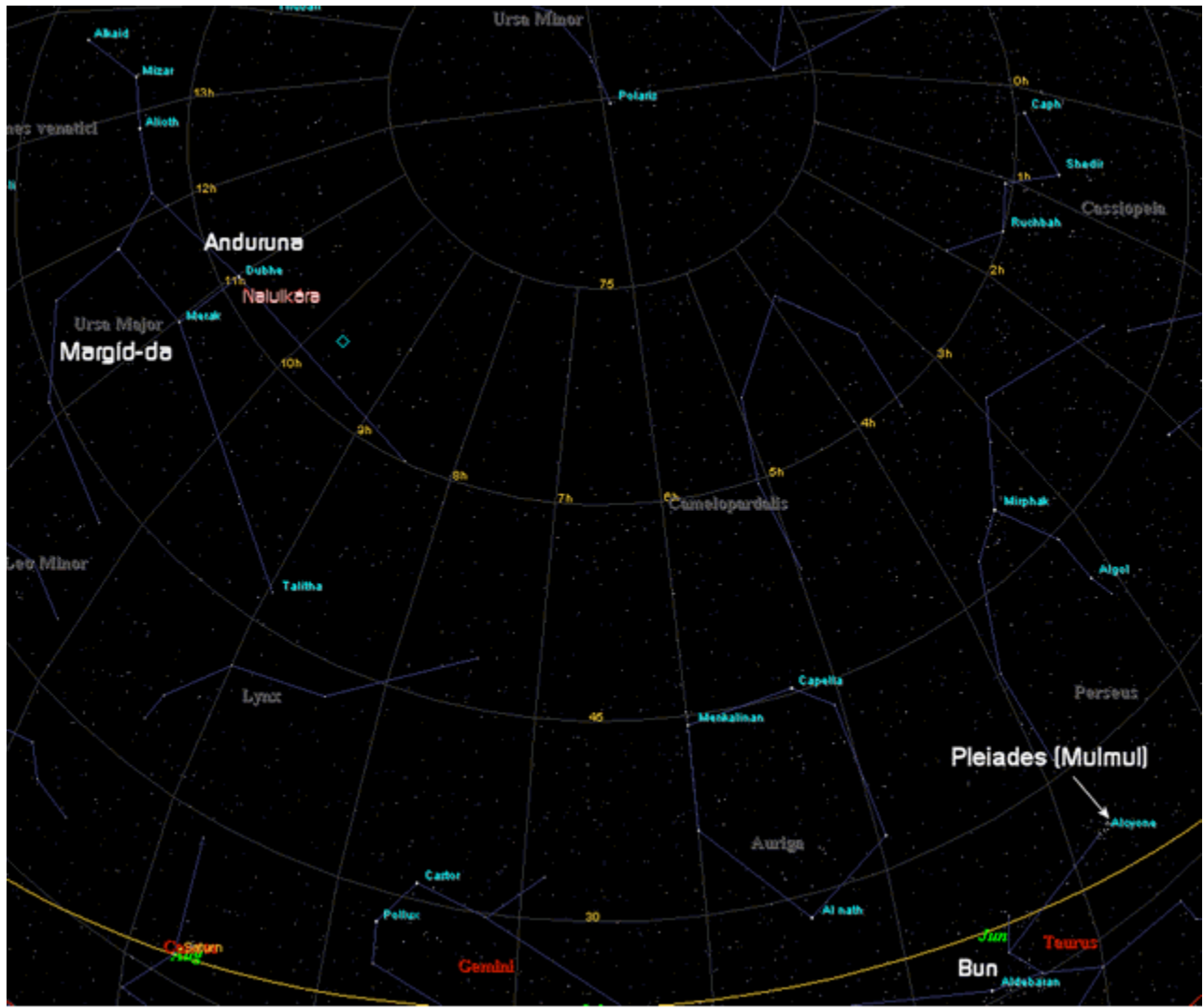
See *Decoder* for a decomposition of the name *Ubšū'ukkinna*. This was also the name of the sacred place of assembly in each large Mesopotamian city.

The Hopi indians of Arizona call the celestial Ubšu'ukkinna Toonaotakha, which they translate as "the Confederation of Planets." It refers to a celestial region of 12 planets where dwell the Kachinas, the spiritual guides of the Hopi traditions (see Joseph Blumrich's transcription of White Bear's teachings, *KASSKARA UND DIE SIEBEN WELTEN*). The Toonaotakha stellar system is precisely situated in the Pleiades, named by the Hopis "Seven Sisters."

It's interesting to note that the term Toonaotakha is formed from the Hopi root Toonao which means "belongs to a group," and is itself taken from the term Toonam, "group" or "tribal council." Once again, all fits perfectly.

Blumrich's work with White Bear is covered extensively by Anton Parks on Parks' page ATLANTIS CONTRE MU, found on [Anton Parks.com](http://AntonParks.com). *Kásskara* is identified with the ancient Mu; *Talawaitichqua* with Atlantis.

We have also indicated a planet named "Adala" (Sumerian ADA-LA, "the song of happiness") that according to Parks seems to exist in the Taygete system.



Sky Orientation 3

Sky Orientation 3 shows the location of the Pleiades in Taurus.

Farther south in Sky Orientation 4, Gagsisá (Sirius) is the source of the (amphibian) genetic material used by Tiamata in the creation of Mamitu-Nammu... and through her, inherited by Sa'am. Both Mamitu-Nammu and Sa'am have slightly webbed hands.

All of this will be found to be important with respect to Dogon legends. [See various discussions throughout our [Neb-Heru](#) page.]

*Gagsisá* is considered to be one of the most important bases of the Life Designers confederation, an "admirable place."

What more can we say about this? Can we provide any further details?

To begin, consider that *Gagsisá* (Sirius) is not just a single star. Conventional astronomical knowledge has it as a binary, consisting of Sirius A -- a white main sequence star, and a faint white dwarf companion, Sirius B.

Do check those reference links, because they contain useful astronomical images of the Sirius system that will help you to form a clear mental image of this "admirable place".

But they depict only two stars. Parks' information is at variance with this, as he "recalls" important conversations making reference to a third star, *Gagsisá-Eš* ("Sirius 3"), and even specifically its planet *Sé'etrá'an* as the point of origin of his celestial family.

We will later offer much more information on this interesting subject. For example, see the section [Sister Souls](#).

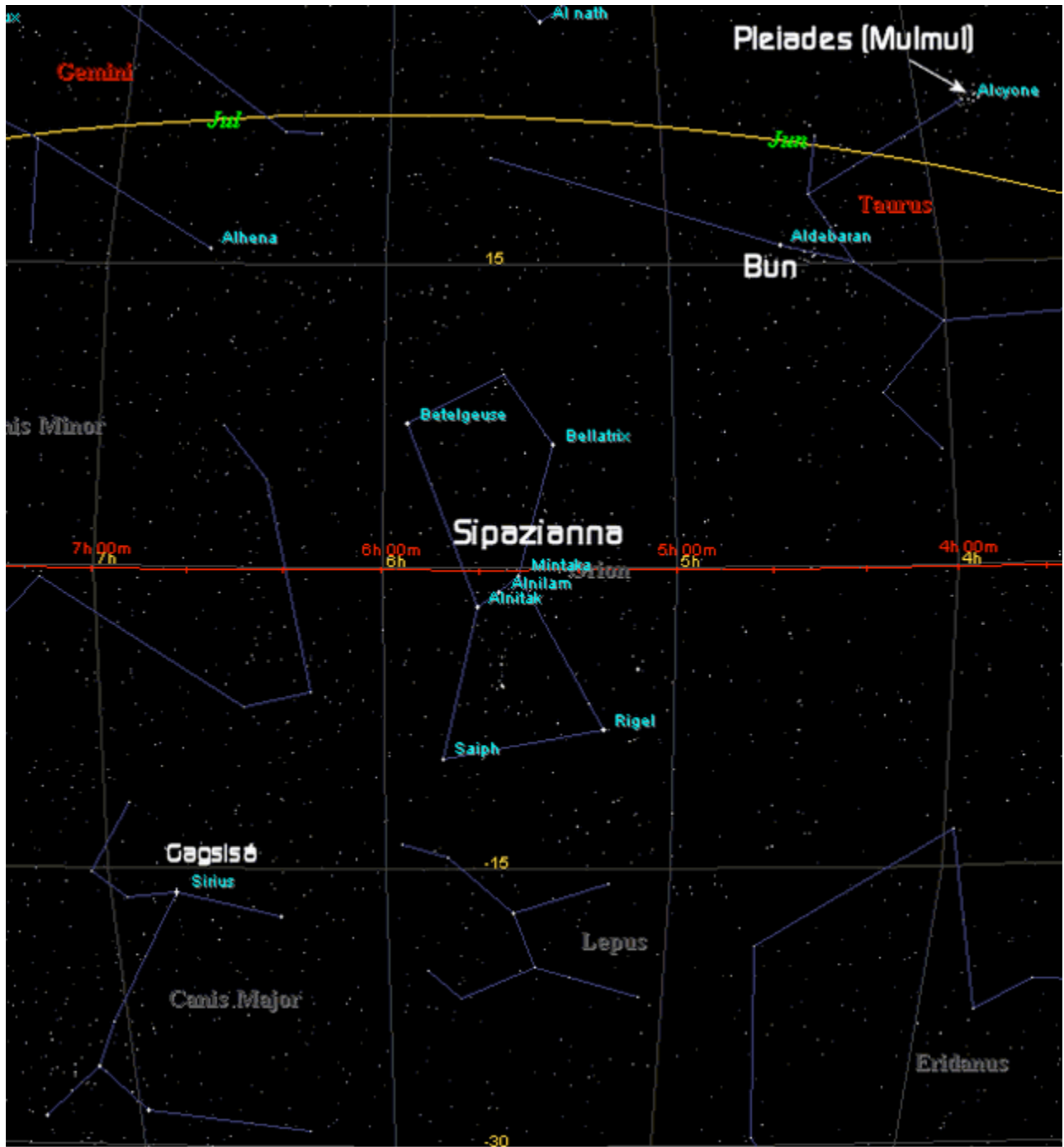
Although it appears close to Gagsisá from our perspective, the constellation *Sipazianna* (Orion) consists mostly of stars ten times farther away, and dispersed over a large volume of space. Numerous Gina'abul colonies are found in the region, strongly allied and mixed with humanoid beings native to the area. Together they have created a hybrid race. These peoples multiply themselves via sexual reproduction.

*Sipazianna* (Orion) is the original home of the Urmah (see [Races](#)).

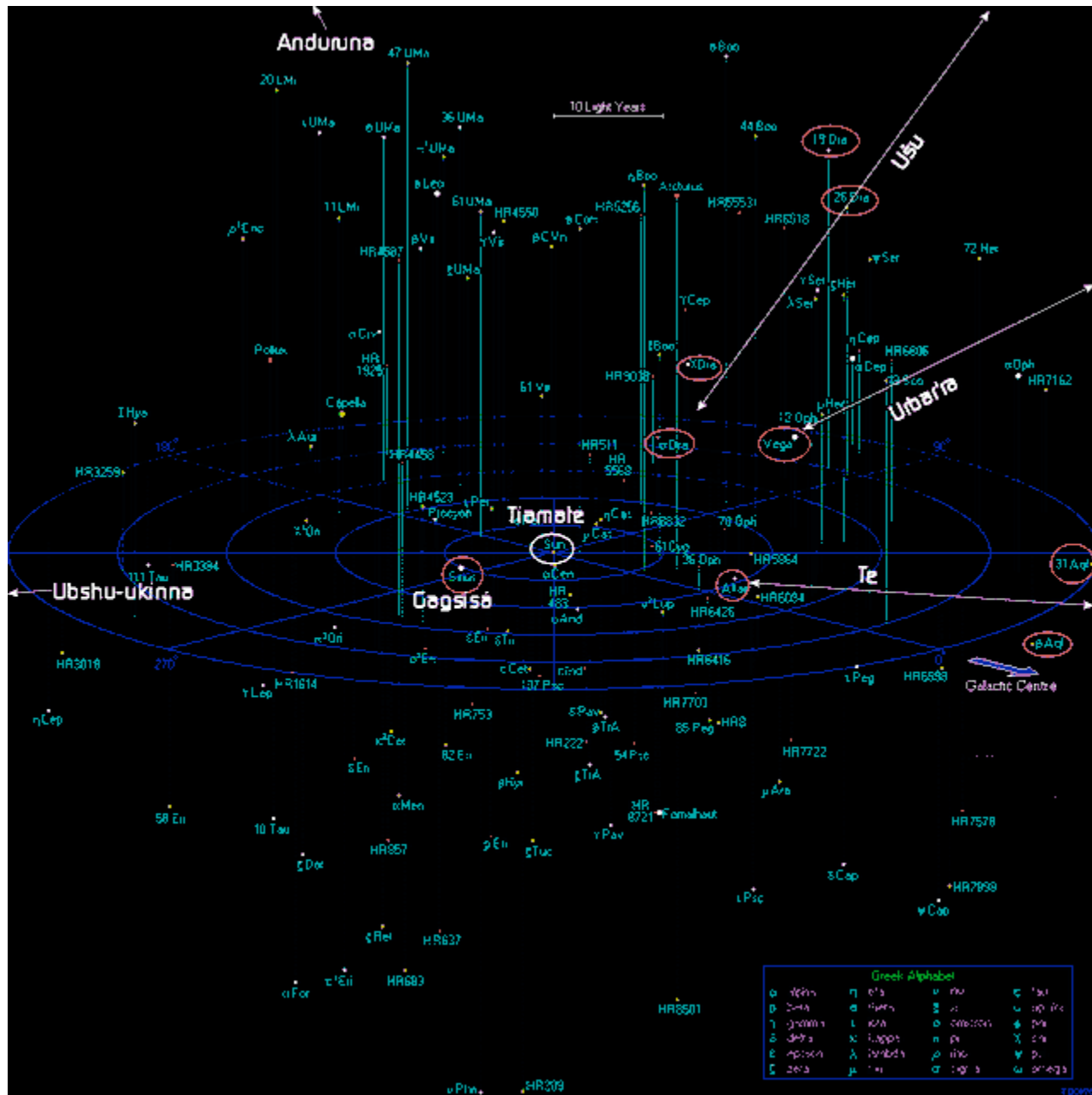
Also prominent in Sky Orientation 3 and moreso in Sky Orientation 4 is the star known to the Gina'abul as *Bun* -- the red giant [Aldebaran](#) ( $\alpha$  Tauri) located about 60 l.y. from here. The two decompositions of its name (see [Decoder](#)) refer to its brightness and its "rebel" status politically, as its home race, the *Ameli*, did not permit the Gina'abul to establish themselves there after the Great War.

Bun is along the line of sight to *Gišda* -- the [Hyades star cluster](#). While Aldebaran appears to be a part of it, the cluster is actually located much farther away at a distance of 151 l.y. from Earth. These are the stars you can see in Sky Orientation 4 just to the lower right of Bun. In Parks' narrative, a newly-created line of Amašutum was obliged by the Ušumgal to abandon its home in the Ubšukkinna system and relocate to *Gišda* after the Great War.





The following graphic helps to visualize the important Gina'abul locations in three-dimensional reference to our solar system (*Tiamate*). It is based on a map of the brightest stars in the solar neighborhood out to 50 light years. Where Parks names specific stars that fall within this radius, these are circled and labelled. Where only constellations are identified, any stars on the map that belong to those constellations are indicated. Some constellations extend beyond the boundary of the map, and one (*Ubšū-ukinna*) lies far beyond the border, at 440 l.y. *Anduruna*, while it appears in the Ursa Major constellation (which is largely included in the map), is actually not part of it, and lies 124 l.y. from here.



Solar Neighborhood to 50 ly. Click to enlarge.

Uraš [Earth], triumph of matter. Pride of Ti-ama-te (*the solar system*) and of the Kadištu. The molecule of life has there been transplanted into the KI (third dimension) by the combined labors of the representatives of the Source. The biological diversity of this place is limitless. On the majority of the risen lands, luxuriant vegetation assures perpetuity of the innumerable cohabiting species, forming an equilibrium in constant activity. Uraš possesses an incomparable fauna and flora. The great merchant routes have crossed Ti-ama-te since the night of time. Long ago the Kadištu chose this commercial highway and more particularly Uraš to make of it the living reserve of our universe.

Situated at the intersection of numerous galactic routes, Tiamate (the solar system) was named by the Kadištu in homage to the Gina'abul queen Tiamata, who had done so much for peace and for this celestial region.

In Gina'abul, Ti-ama-te evokes "the place where compassion and life intersect" because there existed here an experimental sphere in which unnumerable forms of life cohabited. This was Uraš (the Earth), the major center of the Gina'abul universe.

Uraš (the Earth) is a place of duality where the notions of good and evil are experimented on with vehemence. This carries no judgment.

Before the Gina'abul and Anunna took the Earth totally in hand, Uraš was a zoological garden or park in which the Kadištu had placed the ensemble of their knowledge; this explains why there was such diversity. The frequency of the KI (3rd dimension) on Uraš was much higher before all the reptilian wars.

As Marciniak says it so well, the Earth is a living library. Our solar system is at the crossroads of important routes that the Life Designers have traveled since the night of time.

Shortly after their arrival on Uraš, Sé'et explains to Sa'am that our satellite *Itud* -- the moon -- is an artificial planetary body, completely hollow, with its own *Abzu* (subterranean world). It was a secret base, concealing a small group of priestesses, but mainly occupied by Imdugud, who are fair-skinned Kingú, descendents of the famous Kingú-Babbar (albino Kingús).

One final note: Parks refers to a planet named *Mulge* that existed in the solar system at the time of his *Secret* narrative.

In his own words:

Mulge ("the black star") is the holy planet of the Amašutum and the Kadištu in the system of Ti-ama-te (the solar system) and also the ancient planet that evolved between Mars and Jupiter. Mulge rotated in the opposite sense with respect to the other planets and was placed as a frontier, subdividing toward the downstream, that is to say toward the sun, the four warm planets (Mercury, Earth, Mars, as

well as Venus -- which, at this ancient epoch, was the moon of Mulge), and on the other side, toward the exterior, the colder planets such as Jupiter, Saturn, etc.

See TI-AMA-TE

## Stargates

The important Gina'abul centers known to Parks are scattered over distances of several hundred light years. One wonders how the Gina'abul manages such a far-flung society, and whether distance itself has any importance to them.

In their endless wars, is the proximity of star systems a factor? Consider our experience here on this planet, in which "spheres of influence" lost their geometric meaning once we mastered the art of high-speed intercontinental travel.

The Gina'abul have apparently done this on their scale, but how did they do it?

According to Parks, *stargates* -- the Gina'abul word is *Diranna* -- are the key.

These famous ports have always been primary for beings mastering the techniques of space travel. Each planet possesses very numerous Diranna. As for the Gina'abul, it was more or less customary to construct our larger centers where the Diranna were more densely clustered.

...

Unulahgal [capital of Nalulkára; see Worlds] possessed the largest Diranna (stargate) of the entire planet. It was usually from here that the major official departures to [interstellar] space took place.

...

To be more precise about their function, I must make it clear that the Diranna are ports leading [through tunnels] toward vortices where the notion of time does not exist, where time literally collapses upon itself by the concentrated action of particles of light, because an excessive concentration of light inhibits time. These tunnels are formed of particles moving at such a speed that the notion of time there is nullified.

The timeless vortices are countless, innumerable. On the anatomical scale, one can grossly compare them to various blood vessels serving to irrigate the living body. On the scale of spatial geometry, they function in the same way where all the planets are linked together, each stellar system being itself in liaison with its neighbors, each island universe (galaxy) equally linked and so forth....

In fact, the timeless vortices permit anyone in this universe to travel to a point in another more quickly than light. The tunnels, invisible to the human eye, are like bridges thrown between the worlds and the galaxies. They vibrate on extremely short wavelengths, like nothing that we know in our three-dimensional world, other than the wavelengths that we can observe in the infinitely small.

Light is corpuscular -- that is, it is made up of tiny particles. The timeless tunnels are composed exclusively of particles of the type known as tachyons that are superluminally connected to one another and that propagate light very quickly. Tachyons create fields of subtle energies and make up the missing mass of the universe that evades today's specialists....

It is remarkable that the ancient Egyptians used exactly the same vocalization to express the words door and star. This term is *Seba*. Its Gina'abul-Sumerian decomposition [see *Decoder*] indicates the reason: its syllables mean "brightness that opens" and "that which gives (allocates) light". Ancient Egyptian dwellings were constructed without windows in order to keep the high heat from penetrating the interiors. The only opening that brought in the light was indeed the port of entry.

Other definitions are also possible thanks to Sumerian homophones: SE-BÀ = "the light of life" and SE-BA<sub>7</sub>, meaning "the light of the soul" or "that which distributes light". These Gina'abul-Sumerian definitions afford a better understanding of why the Egyptian *Seba* does not apply solely to the semantic of a door or a star, but equally to instruction and apprenticeship. We all know that light is synonymous with consciousness, wisdom.

...

The word *Inúma* ("the powerful expeditionary force that voyages in time") designated the vessels that served to travel in deep space. The *Inúma* were sort of long-haul *Gigirlah* (Ēmešà term for Gina'abul space vessel, litt: "intensely shining wheel") specially designed to move in the universe by following timeless passages where three-dimensional barriers do not exist. They differed from traditional vessels only in being much more voluminous, capable of transporting nearly two hundred individuals.

The Diranna are invisible to the naked eye, due to their density and their typically very small size. The more dense ones generally remain in fixed positions, while the less dense often move on the surface of a planet as ordinary particles do.

Note: The *Inúma* and *Gigirlah* (known to the males as *Margíd'da*) incorporated inertia-neutralizing technology. Another class of vessel, the *Mú-u*, exposed its occupants to the full effects of acceleration, like our own craft of today, and were not intended for travel through Dirannas. These were for point-to-point operations on planetary surfaces or for trips between the surface and orbiting platforms.

The term *Mú-u* is an extension of the Sumerian *MU*, meaning *name*. In fact, according to Parks, the words for *name* in Sumerian, Akkadian, Hebrew, and Egyptian can all be treated as containing this silent doubled vowel, because in the fabrication of words in human languages from the Emešà, doubled vowels were always compressed to one.

See *Case 1: "NAME" = SHORT-RANGE SPACECRAFT* on the [Decoder](#) page for clarification of how this was accomplished in these four languages.



Illustration of two jet aircraft or shuttles of the *Mú-u* class, extracted from a photograph of a rock near Oraibi, Arizona, by White Bear. The engraving is ancient; prior to the invention of aircraft. Note between the two objects the strange silhouette of something resembling a satellite.

Departure through a Stargate:

DANNA

The *Danna*, the Gina'abul "hour", is the same duration of time on all of their colonies, and corresponds to two of our "Earth hours" of today. This means that the length of the *Ud* (day) on a given planet

After having precisely calculated our destination, we stretched out on deep seats in order to relax. The automatic calculations being tedious, it was only after taking roughly a quarter Danna (half hour) of our patience that we suddenly felt our craft vibrate feebly; from the exterior it must have resembled a light humming.

A computer voice executed a countdown from 20 to 1, informing us that the calculations had been effected, and that we were ready to break the light barrier.

We knew that it is possible to extract a powerful energy from the tachyon field that forms the principal structure of "dark matter" in the universe and the timeless vortices. For that, it was necessary for us to create a vacuum around our ships in order to harness the infinitely small particles of light. This emptiness was obtained upon reaching a speed faster than sound, while violently reversing the rotation of the flying craft.

The acceleration resulting from this maneuver led to an antigravitational effect.

Tachyons can pass through any amount of mass while transferring to it, via braking action, a part of their energy. Thanks to this effect of acceleration and braking, the powerful tachyon field entrains a superluminal speed to any object plunged into its heart.

Light is not a wave but possesses a wave effect. We were among the enlightened beings of this universe who had understood this subtlety and considered matter simply as condensed energy. We knew that it was possible, thanks to tachyons, to transform wave energy at a point of departure, to ride it for long distances faster than light, and to transform it back to energy at an arrival point. In a few moments our craft and we ourselves were going to pass from the state of energy to that of a wave.

I waited for an extremely brutal departure.

At the fateful zero, our Iníuma passed through the Diranna like a flash, bathing the interior of the vessel with bright tones. The cabin was instantly filled with a diaphanous fluid. I felt my body floating in the liquid, as though breathed through a purple tunnel, which caused me to relax profoundly.

During the acceleration, the pellucid fluid solidified progressively, surrounding us and enveloping us in a vice-like grip.

Once at maximum speed, the amber tints transformed progressively to mauve, then to rainbow colors; it was the great distinctive feature of voyages through the corridors of time.

Cruising speed having been attained, the fluid that had enabled us to withstand the acceleration liquified gradually, permitting us to move as we wished in the cabin as in a small swimming pool.



A little after our departure, we progressively regained our spirits, now synchronized on the state of timeless expansion into which we were plunged. The voyage was the simplest thing in the world. There was absolutely nothing to see, other than the endless glimmering of rainbow colors threading along the walls and portholes of our craft.

We were able to watch our progress via holographic images projected with such clarity that it gave practically the illusion of reality. The view was not as gripping as in flight by traditional means, but the holographic effect still rendered the beauty of the spectacle well enough....

This particular flight from Nalulkára to Dukù (see Worlds) took approximately 90 "days" as sensed by the travelers, and arrived at Dukù's main stargate in the otherwise unremarkable town of *Adhal*.

One other very important point about stargates: in addition to their function of facilitating travel over long distances in space, they are interdimensional passages, launching ramps to other planes of reality. When the stargates are closed to travel on the KI (i.e., Earth's 3<sup>rd</sup> dimension), they are closed to all dimensions. This means that since Earth's stargates are closed, the Kadištu who evolved on higher dimensions have great difficulty visiting the KI here. It is sometimes possible for them to do so in the vicinity of stargates because in the immediate surroundings of the *Diranna*, space-time is not exactly as we normally perceive it.

## Souls

Parks explores the metaphysics of the soul throughout his books. In a key encounter with Anšár (in *Le Secret*), Sa'am finds the *Kuku* apparently engaged in creating souls, and Sa'am is shocked by this. He protests, stating his understanding that only the *Original Source* has that function. Once created, Sa'am believes, the soul expresses as a *self* in a *being*, and then commences a series of experimental incarnations (*Zišàgáls*) each expressing a fragment of the original soul in an evolutionary reincarnational process (*Gibilzišàgál*). Anšár derides this notion, indicating that Sa'am was created as a one and only perfect soul. And Anšár ought to know, as he had created Sa'am's creator An.

Anšár goes on to say that Sa'am sounds very much like Mamitu-Nammu, who had once espoused the principle of reincarnation (*Gibilzišàgál*) in a memorable impassioned testimony to the entire Gina'abul. They had not been impressed. But Tigeme (Tiamata) had permitted Mamitu-Nammu to go to work and presumably develop her ideas if she wished, on the "accursed *Uraš*", which is to say the planet Earth.

Anšár almost taunts Sa'am by reminding him that no matter how much he might wish to deprecate such "self will", he is actually the very model of it, having been created thus by An and himself. But obviously, Anšár says, the "inscrutable cult of the Kadištu" has not had the best of influences on him.

Much is going on here, as this passage speaks not only of conflicting metaphysical systems, but of a methodology of total control practiced by the Ušumgal, as Sa'am is informed that everything he has ever done and ever will do has been programmed, and that nothing and no person can break that control.

Was he to be proven correct? This is a central theme in the book, and in our own world.

In the *Karmapolis [K1] interview*, Alain Gossens asked Parks to speak about the souls who incarnated on the Earth at the time of the Gina'abul colonization, and to explain the purpose of the Gina'abul in this.

With the arrival of the Gina'abul, this place has become a zone of free "judgment." Many consider that it is a stroke of fortune to be able to incarnate on the Earth today because the instruction here is intensive and altogether unaccustomed.

That which would require several thousand earth-years to learn elsewhere in our galaxy takes two or three lives here, on the Earth!

Now the situation is going to change and the reign of the Gina'abul is soon going to be finished. This is part of the order of affairs and the souls who incarnated on the Earth for several thousand years and who still haven't finished their education know it very well. This explains, I think, the fact that more and more souls incarnate on the Earth. They wish to profit from this situation right up to the end.

The Gina'abul permit this order of affairs by their past and present actions (cleverly hidden). They truncated the genetic code of human beings to transform them into Á-DAM (animals, see *Decoder*) at their service. This remains the actual situation today, above all seen when one dispassionately distinguishes the aberrant and often inhuman behaviors of the rulers of this world at the service of the galactic gravediggers that the Kadištu call Gilimanna (Celestial Bestiary).

The souls who incarnate on the Earth know where they put their feet! The fact that the greater part of the Gina'abul became galactic outlaws and in conflict with the Life Designer community of our universe is not incompatible with the karmic work executed here. All is but a story of appreciation. The soul who will have experienced negation under all its forms on the Earth will render justice to itself when it returns "on high". It will finish by testing the universal allegation in putting itself at the service of its neighbor and then of the Source from which it issued and toward which it returns by all ways. The tortuous and circuitous roads that it took to attain this goal and which engender different forms of suffering are known only to it.

Parks also mentions that the Gina'abul are incarnating beings, just as we are, and that certain humans can easily incarnate among them, and they among us. There are no particular rules about this, other than the evolution of species through karmic laws, which most of the Gina'abul males still have not absorbed.

## Divinities

From the [Karmapolis \[K1\] interview](#) (slightly edited):

In the Gnostic cosmology, Sophia is an Aeon, a cosmic divinity, who was part of an ensemble known as the divinities of the Pleroma.<sup>1</sup>

We readily identify these galactic divinities who work in the light with the Kadištu (life designers) – the same Kadištu whom one also identifies as the *Elohim* of the Bible.

[Use the [Decoder](#) to demonstrate this connection.<sup>2</sup>]

*Elohim* is the Hebrew term used in antiquity to designate the original creator divinities of the Earth and of the original human being of Genesis – Adam not appearing until the "second creation" (Gen. 2.7) by the intention of Yahweh who is a blend of the Sumerian "gods" An, Enlil, and Enki.

Who among the Kadištu were closely related to the patriarchal order named Yahweh? There were two principal entities: Tiamata and her daughter Nammu: Sophia and her daughter Zoe to the Gnostics.

- 
1. A pagan Gnostic depiction of this kind according to author John Lash is treated on the Open SETI page [Gnosticism, Archons/Greys, The Controller Agenda](#). A study of parallels and differences between Lash's and Parks' Gnostic views would be a worthy project.
  2. Compare the meaning in Emeša of the syllables in the Akkadian word *Qadištu*, with the meaning in Emeša of the syllables in the Sumerian-Akkadian phonemes corresponding to the Hebrew word *Elohim*. The match is close to perfect and the difference reveals the spin, does it not?

---

Parks traces the evolution of concepts of the "Mother Goddess" and masculine deities in the literature of human societies. We quote here (with a little editing) from his Note 22, pp. 118-119, *Le Secret*.

In diverse passages of the Judaic literature but also of the Bible and other traditions of the planet, "the original primordial and androgyne source" has been subtly replaced by a masculine divinity named God or The Father.

It is clearly seen that at the epoch when the scripture made its appearance on the Earth and the cosmogony of the biblical texts was drafted (in fact, several thousand years later, after 1000 B.C.E.), the religion of the Mother-Goddess was losing ground; in reality it has not ceased to regress over the course of time.

The growing acceptance of the male religions by numerous patriarchal societies rapidly accelerated the extinction of the feminine creator divinity. Under these conditions, the monotheistic drafters could not attribute the full original creation to any entity other than God himself -- a masculine entity -- while they clearly knew that the first creation was rather the work of plural entities (the Elohim) at the service of a Mother Goddess, a jointly-conceived master plan for the Earth. Everything pertaining to this ancient Mother Goddess divinity was grossly deformed, demonized, or radically suppressed. The patriarchal doctrine that consisted in marking the domination of God over an ancient feminine divinity, totally submitted to its orders, therefore took over.

In the mythology of India, the Divine and primordial Energy is called *Shakti*, which transposed into Sumerian gives ŠA<sub>6</sub>-AK-TI, literally "the good miracle-worker of life" [See [Decoder](#) ].

*Shakti* is no other than the representation of the Divine Mother, the Mother-Goddess, more precisely the personification of the feminine principle that Hinduism very correctly associates with the Holy Spirit. This obliges us to [examine] the Hebrew *Ruah Elohim*, which means spirit of God, the Holy Spirit. [See [Decoder](#) for the decomposition of the feminine *Ruach*].



A Mother Goddess in the form of a tree nourishes humanity. The tree is the great symbol of the feminine deities and in Mesopotamia illustrates a "Dark Star".

The Mother-Goddess, skillfully demonized by the dominant patriarchy of the Judaic religion, is concealed in the demoness Lilith. Some associate Lilith with the Hebrew *lailah* -- night. Others think that Lilith comes from the Sumerian term LÍL-TI, generally translated as "spirit of life," but I would rather interpret it, in our context, as "she who gives the breath of life," in the sense of "the entity who breathed life into the primordial man."

Judaic imagery represents Lilith as a night bird, a symbol taken directly from one of the most ancient attributes of the Mother-Goddess, that is to say the bird or the dove that the Christians used to symbolize the Holy Spirit. This volatile aspect of Mother-

Goddess is also found in Greek mythology, where Eurynome, the universal and primordial goddess, changes into a dove while pondering the universal egg from which all things come.

An amusing note: if one translates the name of the primordial goddess from Greek into Sumerian, one gets ERIN<sub>2</sub>-UM (no "O" in Sumerian): bands of midwives (or old or even ancient women), or again ERIN<sub>2</sub>-UM-ME: bands of midwives of divine order.

The same idea is found in the Egyptian traditions, throughout the pyramid texts, which relate that the supreme and androgynous divinity Atum (from his Egyptian name Itemu) metamorphoses into the bird Ben to create the air, the Earth, and the sky (or heaven). Thanks again to Emeša, the matrix language of the priestesses that incorporates the Sumero-Assyro-Babylonian particles, we are going to obtain some confirmations and to clarify this a bit more.

First, we translate the name of this divinity into IT-EM-U, "the meteorological force," which clearly attests to its creative function cited above (creation of the air, the Earth, and the sky). Next, its Greek name Atum, which gives AT-UM "the old father-woman," confirming the androgyny of Atum or at least the fact that this entity symbolizes different creative forces at the service of the same cause. And finally, the term Ben that is attributed to this bird-phoenix creator and that gives BÉ-EN, "the lord who speaks." Numerous traditions assimilate the word to the creation of the world.

## Culture

### Introduction

As demonstrated by Anton Parks' *Les Chroniques du Gîrkû*, any study of the deep history of the peoples of our planet is *per force* a study of Gina'abul culture. Every section of these *Ages of Uraš* pages is similarly devoted to a description of one or another aspect of Gina'abul culture. Both the books and these pages also treat with the liaisons between the Gina'abul and human cultures: how aspects of the one were transmitted to the other, and how one is a *through-the-looking-glass* version of the other, and how still other aspects have yet to be repeated or picked up by our own culture, though this may well occur in the future.

So that goal of Parks' work and this website would appear to have been taken care of. But actually there can't be enough said on this subject. The parallels are immense, yet easily overlooked because through the process of *projection* we unconsciously expect elements of human culture to be found in a nonhuman one, whether there had been contact or not.

Take for example the institution of "royalty": kings and queens ruling, living in palaces, sitting on thrones, being revered by the common individuals; all this is shared, and either this is due to confabulation of the author, or there has been an actual process of transmission.

The working hypothesis of these pages of course, well supported by the author's brilliant language studies, is that the races and events described in *Les Chroniques* did and do exist.

In this section we will not be spending much time tracing the mechanism of transmission, as that is usually self-evident. Rather the purpose of this section is to collect significant bits of data from the books -- data that we have not discussed elsewhere, and that someday may support a more disciplined approach to understanding this deep inter-species and inter-cultural contact.

We will treat the categories of culture in the order in which they first appear in *The Chronicles* and continue adding topics and information as they are encountered in further reading.

This section of the pages is very much under construction, and will probably be the last to be completed.

## **Architecture**

The Gina'abul have cities. While it may seem inescapable that any culture would need to have them, or at least any space-faring culture would, nothing should be assumed. But it appears that, just as with our own experience, there is compelling advantage to living and working in these clusters of activity. So the Gina'abul had cities and the cities had unique names and characters.

Note the past tense. The Gina'abul with whom Sa'am lived followed the path of their war to this solar system and to our planet after the destruction of the cities that Sa'am knew most intimately. Since Parks' recollections end at a point 2000 years ago, we may not have detailed information from this source about the state of extrasolar societies today.

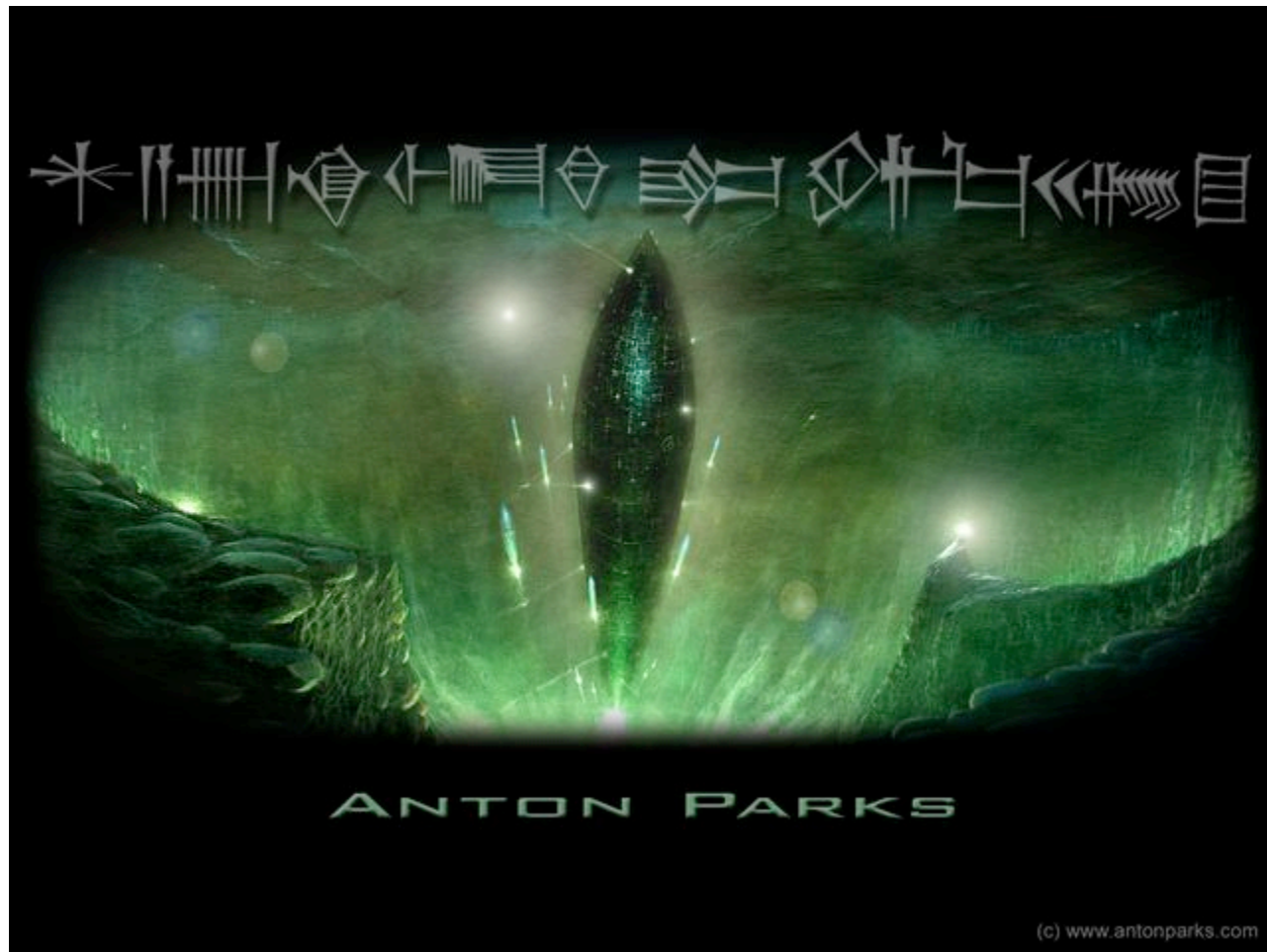
Parks describes *royal* cities, and even royal planets, where of course the noble beings lived and from which they administered their realms. Within these cities, as suggested above, the royalty did dwell in palaces.

The pyramid building form was prominent in these places. Pyramids inspire admiration and awe.

## **Craft**

Parks refers to several classes of craft for navigating *Dirannas* (stargates), conventional spaceflight, and travel around the planet.

## **Uanna**



This illustration by graphic artist D. Cassegrain forms part of the front cover of *Le Secret des Etoiles Sombres*. It depicts the Gina'abul lord An's monumental mothership, known as "the Uanna", in its historic departure from the Abzu (interior cavity) of the planet Dukù in the Pleiades.

The Uanna was a combination palace and government headquarters, containing also the cloning laboratory in which Sa'am was created, and so many other things that it alone was sufficient to spearhead a war and launch a new civilization in Ti-ama-te, our solar system.

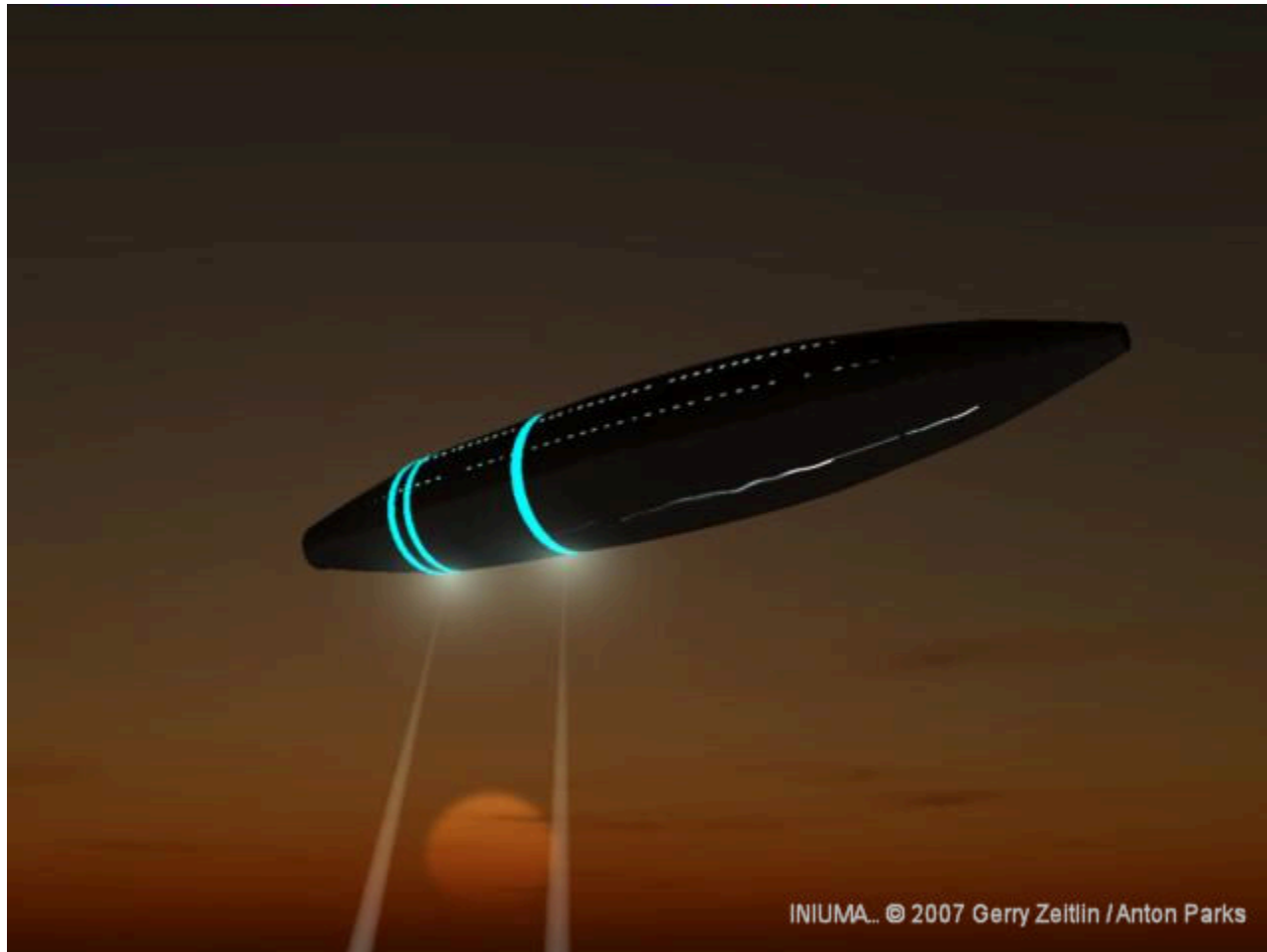
Discernible in this image, and much more clearly visible in its linked [wallpaper-sized version](#) on Anton Parks' website, is a fine grid-like texture on the ship's skin. This represents window openings at the scale with which the artist was working.

### **Iníuma**





INÍUMA, a long-haul ship. Unlighted state.



INÍUMA, lighted.

Not nearly as large as the Uanna, but similar in form, the Iníuma are long-haul Gina'abul ships. They travel at very high speeds in space environments, but move slowly when near the ground.

Two images are provided here. Note that when traveling at high speed, exterior lights and windows are masked. When near the ground, various lighted bands, spotlights, and windows are generally seen on their exteriors... although not necessarily so. Sometimes these remain concealed.

The Iníuma generate their own interior artificial gravitational fields, vertically aligned.

### **Gigirlah**

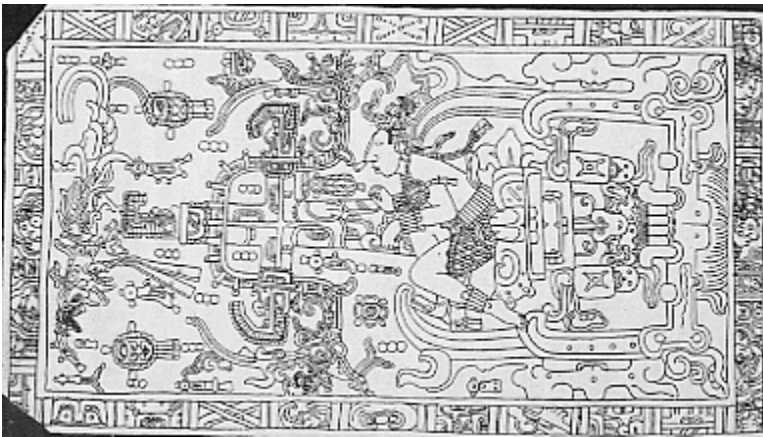


## GIGIRLAH

The Gigirlah are smaller saucer-shaped craft that can manage spaceflight but are generally used for shorter-range applications. They can make use of Dirannas, and in fact Sa'am and his party came to Uraš in Sa'am's Gigirlah via a Diranna. They are ubiquitous, used by many civilizations.

The central bulge is, as you may imagine, the passenger compartment. This ship exhibits a light halo when in operation.

## Tumua



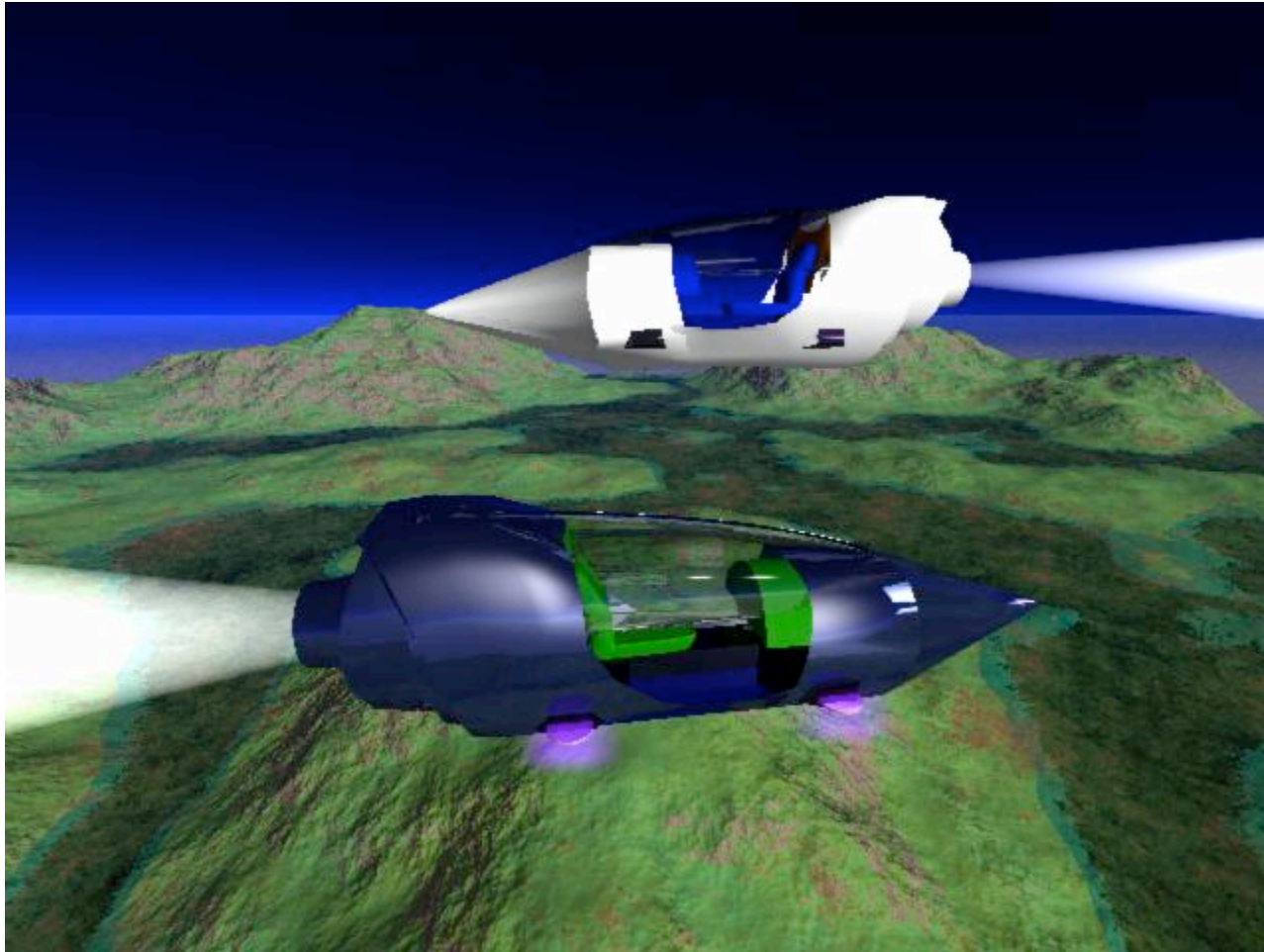
Tumua (TUMU-Á. In Sumerian: "force of the wind". Also TUMU<sub>2</sub>-Á: "transport with the wind") are Ama'argi personal craft, indigenous to Uraš.

This original Ama'argi technology (see [Races](#) and [Ama'argi](#)), developed in the Abzu, was eventually adopted by the Ušumgal-Annunaki when the Ama'argi females joined the colony at [Kharsag](#) to form families with the Annunaki, as described in *Ádam Genisiš*. Eventually these craft could be found scattered over the entire globe, in the hands of high Earthly dignitaries undoubtedly in service to the Gina'abul "gods".

There is a page on the [Open SETI](#) website, slightly tongue-in-cheek because of the way the illustration is handled, devoted to [The Istanbul Object](#), an artifact that is kept in the Museum of Archaeology in Istanbul.

In fact, the artifact is according to Parks an excellent rendering in stone of a Tumua, complete with a pilot (whose head has been lost). In many ways the object resembles the famous carving from Palenque shown above.

Although they had an open-cockpit, even moped-like, design, these craft could fly at high altitudes in the atmosphere. Oxygen was provided for the pilot. Notice the device reaching to the pilot's nose in the Palenque image.



TUMUA. A work in progress; a pilot and details to be added. According to Parks, many variations of these craft were in use, so we perhaps have license to experiment. These sport photon rockets.

This craft features an electrostatic attitude control system consisting of eight surfaces on four disks. Varying charges are

emitted from these surfaces to achieve any desired combination of pitch, bank, and yaw torques - though these are not intrinsic to flight maneuvers, as this is not an aerodynamic flyer. Overall charge neutrality is maintained via electrodes in the photon cone. (Or cones. Some versions seemed to have a cluster of three cones, slightly diverging.)

This type of apparatus is a sort of "large flying motorcycle", but not made to leave the Earth (or at least its atmosphere). I have the "memory" that it was very fast, but doubtless not as fast as a rocket or an apparatus of that type...

Employing antigravity, this little vessel could stabilize itself in the air and hover in place...

The energy was supplied by a crystal. I remember when Sa'am traveled three times around the planet in several days without stopping, but at the end of the trip he had completely depleted and shattered the crystal that had furnished the energy to the little vessel.

Two more craft figure prominently in Parks' story: Blue Bird and Black Bird, both gifted to Sa'am by the departing Urmah. We have worked closely with Parks to produce absolutely astonishing and beautiful illustrations of these, to be included in the forthcoming *The Awakening of the Phoenix*, and several images will appear on these pages simultaneously with that publication.

## Dress

Parks gives several examples of his lover and mother's dress at various significant times. Here is one:

On the momentous occasion of Mamítu-Nammu's arrival at Ankida to confer on the creation of two new races, the illustrious priestess -- Grand Designer of Life on *Uraš* (Earth) -- descended with her retinue from her *Gigirlah*, attired as befits the highest royalty.

Parks:

A magnificent emerald girded her forehead. She wore a skirt embroidered with golden threads, tinted with the royal color of the Amašutum -- the green color scale of the Uga-Muš (People of the Serpent) -- ornamented with the symbol of the two intertwined serpents.

Uga-Muš was the name that the Kadištu had given to the ensemble of Amašutum and to the priestesses who labored far from our home, "for the glory of our race."

## War (1)

**Karma One:** In Volume One as well as Volume Two, you describe a conflict of [galactic] proportions between several extraterrestrial races, in reality two major dispositions, one of masculine polarity and the other feminine: the Ušumgal of royal descent, in fact, who



Please refer to Worlds for information about the places mentioned in this narrative.

This section could have been titled "History." That is because most of the Gina'abul history covered in Parks' work is the history of their war. Or it could have been titled "Gender," because the war was truly a "battle of the sexes."

This may sound odd. War on Earth has been about geopolitics, or it may have seemed to be about religion and ideologies, but this may be because geopolitical groups were divided on religious or ideological lines.

Among the Gina'abul, some subraces are of single gender; hence race wars are also often gender wars.

Ultimately war is always about power, and in the Gina'abul, the genders have their unique powers. Or one could say that gender is a unique source of special powers, and these powers are jealously guarded (by the females) or sought after (by the males).

Why are these powers in the sexes not so obvious on Earth? It would appear that we were not bred to have them. But even here there is the same line of differentiation: cold, power-hungry men, oriented to technology, vs. women who are generally more measured or balanced.

As mentioned earlier, the female Gina'abul (Amašutum) protect themselves from the males by separating themselves from them. That created the tensions that led to bloody conflicts.

Here, loosely extracted and translated from Parks' first book (p. 200 in the 2nd Edition), and slightly clarified via private communication from Anton Parks, is Mamitu-Nammu describing these events to Sa'am:

"You must know that your *Kuku* [ancestors] are always seen as the first-born among the Gina'abul because they are larger than the Kingú. It is an ancient and futile quarrel between your Kuku and the Kingú, because we all know that the original birthplace of our race is Ušu and that the Ušumgal were created by the great Kingú, the Kingú-Babbar (albino Kingú), in times so distant that they are lost in the egocentric memory of your Kuku.

"Thousands of years ago, we (the female Gina'abul, Amašutum) lived in Urbar'ra (Lyra) with the Sukkal, the Mušgir, the Ušumgal, and some Kingú [see Races] -- the latter forming the royal race of Ušu (Draco), which is the Gina'abul's place of origin. The Ušumgal and the Kingú ruled in these places but were not in the majority. The Mušgir were far more numerous and constituted an ambitious race who wished to make the females sexual objects at their convenience. These reprehensible beings were envious of our physical immortality and the divine force that we possess, so they got it into their heads to dominate us.

"A split occurred over this. The Kingú traitorously abandoned us and returned to the Gina'abul colonies of Ušu (Draco). [This was not completely true. A minority of them went to Te (Aquila), and Mamitu-Nammu was concealing this fact. Her reason is explained in *Adam Genesis*.]

"The Ušumgal have a horror of the Kingú, their creators, because of this abandonment.

"Once the Kingú left, the Ušumgal joined with the Mušgir, in opposition to us (Amašutum), in a conflict whose "stake" was the domination of males over females and the possession of our feminine power. This war resulted in our being imprisoned by the Mušgir, who forced us to create for them a more docile and submissive female race in order to steal our powers.

As to the Sukkal, they came to the aid of the Amašutum at first, but withdrew when the Amašutum began to employ violent means to protect themselves. Being Kadištu, the Sukkal are unable to participate in conflicts....

But we have gone too far with this violence and numerous among us bitterly regret it. We have responded to repression with repression.... Battling against males, we have not had the hindsight to perceive that we have transformed ourselves into the image of that against which we fought, and of which we had horror. This is doubtless one of the reasons for which your creator (An) has hardly any liking for us."

That remark was key in this story, and also in our human history, because An was creating the race of Anunna and a new race of Mušgir, both of whom later came to our solar system and defeated the Amašutum who had a colony here. That in turn led to our ages-long struggle between patriarchy and remnants of the ancient Goddess religions.

There follows a description of the horrors that were perpetrated on the females in detention centers that were set up by the males. Of particular significance, in view of certain dark practices that persist even in our modern day, of how the males took nourishment from the emotions of the terrified females. Through these means the males attempted to gain immortality and the females' entire body of knowledge.

This and the remainder of Mamitu-Nammu's discussion with Sa'am can be found in Book 1, *Le Secret*.

The "Great War" to which these events led, which had as its "stake" the domination of males over females and the possession of the feminine power, and which opposed the Ušumgal and the Mušgir against the ancient Amašutum race, had its culmination in the Ubšu'ukkinna (Maia) star system of Mulmul (the Pleiades). This senseless war had no victor. Practically all the Amašutum were annihilated, and virtually all the Ušumgal.

Some Mîmînu and Mušgir survived.

The Kadištu had isolated themselves from the conflict, but at the end of hostilities with the assistance of the Sukkal (see Races), they drove out of Mulmul the last Mušgir recalcitrants. Only the Mîmînu were allowed to remain in Mulmul, under the condition that they respect new decrees. While hardly benevolent, the Mîmînu have always been on the side of the dominant authority. Numerous of them found refuge there in Mulmul



The only Ušumgal survivors of this conflict were Abzu-Abba and his offspring Lahmu and Lahamu (plus Tiamata, considered as an Ušumgal by her liaison with Abzu-Abba). They had been protected and removed from the conflicts, to the system Ubšu'ukkinna in Mulmul, by the Mimínu because they were great cloners, at least the best among the Ušumgal race. They were the last survivors of the royal race of Urbar'ra (Lyra).

Abzu-Abba had cloned Lahmu and Lahamu on the planet Dukù (in Ubšu'ukkinna) with genetic material from the then future queen Tiamata with whom he had illicit relations; that is to say not in conformity with the recent laws of Urbar'ra (Lyra), voted just before the "Great War", that forbade all closeness between the two sexes. Lahmu and Lahamu were considered to have been cloned illegally.

Anshar and Kishar were created subsequently on Dukù. They appropriated for themselves this location/region/venue that belonged to the Amašutum. Subsequently, the Ubšu'ukkinna system and the Duku were assigned to Anshar according to the laws of patriarchy in force among the Gina'abul. Park thinks that An was then created in Anduruna, where the Ushumgal had just established themselves in Margid'da. An also possessed rights in Ubšu'ukkinna; it is the reason the Anunna were created there. Of course the war between the male and female branches of the Gina'abul had not ended. The genealogy chart will help you to understand the lines of descent leading to the personages responsible for its next outbreak.

Continue in the chart for the genealogy of An and Ninmah, creators of the Anunna, and Sa'am and Mamitu-Nammu, creators of the Nungal.

Refer to Races for a discussion of the purpose and characteristics of the Anunna and Nungal races.

## Initiations (1)

Quoting from the Karmapolis [K1] Interview:

"The 'terrestrial' reptilians like the Anunnaki [Anunna who took refuge in our solar system, an important event in *Le Secret* that will eventually be described in these *Notes*], or their direct descendants need to absorb the 'base' energy that humans can emit when they have fear, for the simple reason that the terrestrial frequency (KI = 3rd dimension, see Dimensions) is higher on Earth than on the different worlds that they occupy in the galaxy. Don't forget that the Anunna arrived on the Earth by chance. They had great difficulty in adapting to it. Since their arrival on Earth, the Anunna and their consanguine acolytes have never ceased to carry out all sorts of manipulations to lower the frequency of the KI. The dominant caste of the Gina'abul males know nothing of the love that certain humans have integrated. The human being, even as diminished today, thus always represents a danger for this community.

"In *Le Secret des Etoiles Sombres*, I have explained in length and in depth the role of the woman, more precisely the role of the Gina'abul priestesses in the bosom of the reptilian community and the rapport that they maintain with the Life Designers of which they are a part. I detailed the feminine power that one calls on Earth 'Goddess energy.'

"Various groups of Gina'abul males, like the Mušgir and certain Ušumgal, effectively imprisoned the females to draw from them their power by force and by torture. This created a radical splitting of the Gina'abul that healed itself only when the Gina'abul females integrated with the Kadištu (Life Designers).

"Nevertheless, when some of these priestesses fell in with the Anunna on the Earth, they did not systematically practice with them. Thus we find the episode in the garden of Genesis where Enki (the Serpent), who was at the service of the patriarchal Gina'abul order, met clandestinely the A-DAM, the 'colonized herd' (see Decoder), with the help of these strange females named Lilith. Lilith is in fact allied to the Source (the true God) and it is for this reason that she was 'demonized' by the religious organizations that incarnate the various patriarchal religions of the planet. We note that the gnostic ideology agrees with this, since according to them, the principles of good and evil are inverted on the Earth.

"The episode of the (hidden) initiation of man is not proper to the biblical Genesis but is found on numerous representations the world over, such as shown below on the Codex Borgia, Plate 57."



A "Dark Star" priestess initiates a man into the knowledge of the sacred tree. The notion of "Dark Star" is expressed twice in this figure: first above where one clearly sees a star and its shaded side; second in each hand of the priestess where there appears a star and a jaguar (symbol of night). Note the lunar symbols on

the priestess that evoke the sanctified menstrual fluid in the tantric rites of India. Between the two personages are found two serpents who schematicize Idâ and Pingalâ, the two subtle currents of Kundalinî that permit the energy to rise along the vertebral column. As shown in the drawing, the ascension of these subtle currents offers the possibility to attain the world of the stars and the descending movement carries a "little death" figured by the skull placed in the pot or cup that symbolizes the first chakra named Muladhara in Sanscrit ("the place of the root"). (See [Decoder](#).)

Several initiations are described in *Le Secret des Etoiles Sombres*. In the most difficult and harrowing one -- related to the image above, as well as the title of the book -- Sa'am is given a poison that will surely kill him unless he finds the source of its antidote, which requires him to realize that there is an Emeša language that will decode the information that he needs.



"Look for the tree. Only the light of its trunk can save you. Eat the fruit of the tree. Otherwise the fire will devour you. Quench the fire with the fire."

The elements of the initiation are also illustrated in this Aztec painting. Examine the tree carefully and then think of the experience of Adam and Eve in the "Garden of Eden". What was done there? What was said? Who was the teacher or advocate? Who became irate?

Using his linguistic analytical method and the associations in various ancient languages, Parks demonstrates deep connections between the terms and concepts:

dark, night, dark being

mountain, mountain or hill as a place in the heavens or star or planet, burning

dark stars, dark and burning ones

ancient dark ones

trees, dark entities who inhabit stars and possess a certain energy... creative energy that brings life

*Teol* (Maya/Nahuatl name of Divine Creatress) = tree spirit, Christian Holy Spirit, Mother-Goddess, light that shines, light of the star, burning flower

clear, pure, shining

As a result of successfully undergoing this initiation, Sa'am is able to merge his noble Ušumgal heritage with the knowledge and powers of the Kadištu, and this gives him capabilities far beyond those of his creator, as well as the ability to operate an ancient technology that may be the means by which he was able to share his experiences with Anton Parks in our time.

Examine the images on the page: [Tree Goddesses](#).

Much can be learned from Parks' discussions of these initiations. One of them carries the name *Peš*. From the *Decoder* listing for *Peš*, note the association with the fruit *fig* among the several sexual connotations of the various homonyms. This was the forbidden fruit of the tree -- the *Dark Stars* -- in high antiquity!

The Egyptian name for this fruit -- *Dabu* -- when decomposed as Sumerian phonemes, gives the concept of "powerful energy."

In ancient Egypt, the *ficus sycomorus* (Sycamore Fig) produced a reddish fruit that grew like wine grapes and was called "the flesh and the sap of the Goddess."

From *Le Secret* Note 49:

We know that the fig tree was in Egypt the symbol of fecundity. The Egyptians saw in the sycamore fig concentrations of the creative powers of primordial energy with which the Pharaoh was united...

This tree symbolizes the Egyptian goddess Hathor, called *the Lady of the Sycamore; the Celestial Cow; the Lady of Life* or even *the Serpent Lady*. To eat of the fruit of the sycamore fig amounted to ingesting the flesh and drinking the blood of the Goddess, that is to say, consuming her fruit.

A similar idea is found in the Kabbalistic doctrine in which it is said that the tree of life emanated from "the heavenly dew" which is the source of resurrection and regeneration.

The Latin traditions claim that the fig tree was considered impure and maleficent because its fruit, the fig, evoked a partially-open vulva (*fica* in Italian)!

One finds the fig tree as a symbol of the mother Goddess in numerous traditions, such as that of India. It is precisely under a sacred fig tree (*ficus religiosa*: bodhi/bo tree) that Buddha had the revelation of the true nature of earthly pain and the means of healing humanity from suffering.

The goddess-tree is also present in Italy; it is again she, in the form of a fig tree, who gathered at her feet Romulus and Remus (the future founders of Rome), before the Lupercal cave, and it is under her benevolent shadow that a she-wolf nursed the two babies and saved them from certain death.

The symbolism of this story is eye-popping: the latin term *Luma* (she-wolf) also means prostitute. In antiquity, the priestesses were assimilated to prostitutes as they transmitted the sacred energy and the royalty of the mother Goddess to future kings and princes. The she-wolf is in fact a prostitute, more precisely a human priestess who sustains the cult of the mother Goddess symbolized by the fig tree. Romulus and Remus had not been nursed by a she-wolf, but rather by a woman at the service of the religion of the Great Goddess!

In *Genesis*, Chapter 3, Verse 7, when Adam and Eve ate the fruits of the tree of knowledge, they felt compelled to hide themselves behind leaves of the tree of the garden which was none other than the symbolic representation of the fig: "As their eyes were opened and they knew that they were naked, they sewed fig leaves and made loincloths of them."

The *Genesis Rabba*, in Chapter 15 Part 7, brings some precision to the identity of the fig tree: "From what species of fig is it? The species 'Daughter of Seven,' said Rabbi Avin, 'named thus because it had brought to the world the seven days of mourning.'"

The number 7 possesses a sacred connotation around the world and particularly in Mesopotamia. It is not unrelated to the Pleiades that the Hopi Indians of Arizona call "The Seven Sisters," the constellation that they honor as being the place where the creative divinities reside.

See *Decoder* for the decompositions of the Sanskrit word *Udumbara* (a fig tree in India) showing its associations with a Goddess who can empower royalty.

The sycamore represents the cup of anointing oil in the religious offices of the ceremony of the *Mahâvrata* [great ascetic vows]. But the interesting thing, it serves equally to fabricate the throne on which the *Vrâtya* will sit during the ceremony. The Goddess has precisely the principle function to create the king and place him on a throne, because she carries the royalty of Heaven on the Earth. (Note, the Gina'abul-Sumerian language is multi-functional thanks to its numerous plays of words and homophones.)

As to the role of the female sovereign to whom belongs the royal authority that she distributes as she wishes, compare the Sumerian translation of Udumbara and the Irish tales where the young woman incarnating sovereignty offers the cup of immortality to her heroes.

The Egyptian goddess Hathor, a perfect model of the feminine principle, incarnates the radiant energy of perpetually renewable life. Numerous frescoes, like that of the tomb of Sennedjem, represent the goddess of the sycamore in the tree of life. She pours a vessel of water of life and presents her sacred fruits to the deceased, that they may nourish themselves and thus receive the benefit of eternal life.

The goddess Hathor represents the Mother, the universal matrix. She is the mother of gods and the wet-nurse of humanity. She is the central pillar, the tree



of life, the holder of the functionality of Kundalini (the "ladder" that traverses the seven principal chakras through which one obtains illumination). She is thus the cosmic tree that connects Heaven and Earth, the link between the Source and humanity.

In China, the cosmic tree is called Kien-Mou, litt. "raised wood," and this decomposes [see *Decoder*] to "the place where the lords dwell." As you can see, it all fits!

As shown in the *Decoder*, the Greek *sukomoros* decodes by means of its Sumerian phonetic equivalent  $SUKU_5M\acute{U}R-\acute{U}\check{S}$  to the meaning *haunches that distribute the blood*.

The particle  $M\acute{U}R$  confounds with Sumerian  $MURUB_4$ ; the two share the same classical Sumerian Cuneiform sign and sense: "haunches, center, middle."

$MURUB_4$  has a homophone  $MURUB$  which means "vulva, woman, or sexual attraction."

In playing with this word game of which the Gina'abul and Sumerians were very fond, the hidden sense of the Greek *sukomoros* would give equally "the woman (or the vulva) who distributes the blood."

Also see the *Decoder* for the Sumerian decomposition of the Latin *sicomorus*.

An extraordinary number of figurines representing the Mother-Goddess are regularly disinterred at sites around the world. They are generally in a squatting posture which, according to the official thesis, suggests childbirth, in keeping with the role of the Mother-Goddess who aids fertility and maternity. Now that you know the true hidden power of the Goddess, can you really believe that these statues all represent women ready to give birth?

One finds the same evocation in the *Codex Borgia* from the ancient Indians of Mexico. At the top of Plate 74 [not shown] is found a goddess, in full frontal view, squatting on an altar with a receptacle between her legs. Specialists see in her the representation of *Tlazoltéotl*, the goddess of the Earth and the moon, also named "Mother of all the Gods." The moon affects the periodic flow of women's blood and clearly symbolizes their menstrual cycle and the hidden knowledge of the Dark Stars.

In Greece, the Goddess Artemis, who is regularly represented in a tree, symbolizes as though by chance the moon! The sacred drink of the Aryan gods of India is called Soma, justifiably calling to mind the mythical plant from which is taken the nectar of immortality... and the moon.

Absolutely all the traditions of the world say the same thing. We add that on Plate 66 of the *Codex Borgia* [shown above] there is a tree possessing an opening that is easily identified with a vagina. From this opening comes a flow of blood. The roots of this tree have the form of a serpent's head.

German and Scandinavian mythology use the same symbolism in the sacred *Yggdrasil*, the tree of the world, the cosmic tree. [As with so many key words in diverse ancient languages, Parks' method of decomposition in terms of the Sumerian syllabary (see *Decoder*) illuminates the meaning of this Icelandic name.]

Three ancient goddesses named *Norne* -- of which the triple temporal appearance (past, present, future) rules the course of ages and the destiny of Man -- live at the foot of *Yggdrasil*. The three *Nornes* also symbolize the three phases of the moon: crescent, full, and waning. The three *Nornes* water the sacred tree from a fountain of youth named *Source of the Earth*, of which they are the guardians. Once again, full symbolism!

[Please examine the *Decoder* entry for *Nornes*.]

As with the *Codex Borgia*, the Scandinavian legend adds that at the foot of the tree are found serpents who gnaw the roots. One finds this same ideology in Iran, in the *Hoama*, tree of the world, itself gnawed by a lizard-serpent and placed on Mount Araitu. [As shown in the *Decoder*, *Hoama* decomposes to] "the mother-bird," supreme symbol of the Mother-Goddess and of the Holy Spirit!

As to the mountain Araitu, it decomposes to ARA<sub>4</sub>-ITI, meaning "marked or illumined by the moon."

We bathe "for the nth time" in full symbolism. The fact of finding serpents sucking the roots of the Aztec sacred tree, of the Scandinavian *Yggdrasil*, and again of the Avestic *Hoama* demonstrates for us beyond the shadow of a doubt that priestesses symbolizing the Mother-Goddess, totally subject to the lunar cycles, were ruled by a caste of serpents on the Earth.

This conforms exactly with the Gnostic ideology which makes Sophia the slave of angels called *archons*. Numerous traditions have in common the fact that the serpent is held responsible for the menstrual cycle of females. We will go into the details of the serpent and the menstrual cycle in the second book, but it is quite evident that it relates to Judeo-Christian thinking which makes of the serpent the one who pushed Eve to reveal the secret of the celestial divinities to humanity...



From [K2]:

Karma One: The two first volumes of *The Chronicles of the Girkù* make frequent reference to the menstrual cycle, to its importance, and to its power of healing and understanding, as the menses of the Amašutum and other feminine entities in the narrative are employed in sacred rituals. Strangely, one finds this custom in the ancient gnostic rituals that dedicated a certain cult to the eternal feminine.

On the other hand, in certain other ritual traditions or religions, particularly in "the religions of the Book" ..., the woman is considered as impure during this period....

Why is there this taboo on females to the point of comparing them to sorceresses?

Parks: The female has been at the heart of a universal intrigue since the night of time. Her power has alarmed the "gods" of the different mythologies and has frightened the Church, because it is capable of liberating the human, who would no longer have need of the clergy for reassurance and the sense of being assisted. The menses of human females have also been made the object of sacred and Hermetic rituals for reasons that one can well imagine.

Since we are among the great truths, let us examine the exact sense of the word "sorceress" in the language of the "gods". We will find there, as by enchantment, a fundamental theme that the Judeo-Christian religion has attempted to mask from the people. The Sumerian term for sorceress is *Míuš'zu*. Its true translation, and the diverse interpretations that one could draw by virtue of the homophones of which the Sumerians were so fond will put us on the trail of a carefully hidden meaning. The simple decomposition of MÍ-UŠ<sub>12</sub>-ZU gives "the woman of the wisdom-secretion" or "the woman of the knowledge-venom".

For 130 years Adam remained separated from his wife [...] because of the venom that he had just absorbed. When the venom had been depleted, he returned [to Eve].

**The Zohar, Berechit 3, 55a**

The Sumerian homophony game brings us yet more clarification without altering the original sense of the term. If we replace the UŠ<sub>12</sub> with ÚŠ, we obtain MÍ-ÚŠ-ZU, "the woman of the wisdom blood", and with UŠ, MÍ-UŠ-ZU, "the woman who elevates the knowledge (or the wisdom)"

Before Christianity intervened, sorceresses were considered to be persons possessing the energy of the Goddess. The diverse possibilities of translation playing on the homophony of the language of the "gods" assures us that we are in the presence of a particular substance of which the females are the only ones to possess the secret.

Another element must be brought in to accomplish the sacred act, and this is very close to the alchemical tradition. If you have an absolute confidence in your partner and you love him or her infinitely, so that you share in all things with this person, then know that all is possible, including the sharing of menses and sperm:



The tree of knowledge of good and evil: why is it so designated? [...] It is because this tree takes its nourishment from two opposing sides and it recognizes them as when one eats the sweet and the bitter at the same time. As the substance is taken from two opposite directions, it is called "good and evil".

**The Zohar, Berechit, 35a and 35b**

The rabbis who compiled the texts of the Zohar knew very well of what they spoke. They understood that the allusion relates to sperm and menses, sperm representing "the good", and menses "the evil"!

Yahvé's taboo against the mixing of these "impure flows" is detailed in the Bible...

[See *Leviticus*, "Sexual Impurities", 15.]

...If these revelations seem strange, do not forget that our society is totally disconnected from the sacred and certain realities. Sex has been banalized and is sold today on street corners as vulgar merchandise for quick consummation. The "genius" of man has never ceased to quest for more refined and perverse means of exploiting women for his immediate pleasure and the money that he can gain from them.

He even possesses the capacity to enjoy the suffering of his feminine double. He is without doubt the only animal (Á-DAM in Sumerian) capable of torturing and killing his neighbor for his own pleasure.

In distorting certain realities, the human being has been able to confine himself in a formatted world, totally the image of the perverse universe of the "evil archons" (reptilians) who are described in the gnostic texts and who have been able to pass for the true divinities of our universe. An existential shame accompanies the sense of the sacred, because sex is the center of the guilt inflicted by the bad "gods".

If the Sumerian "gods", transformed into a unique and universal God in a great majority of religions, had banned the sacred to the point where today this sacred has become a veritable marketplace, it is precisely in order to turn humanity away from the true reality which would permit him to raise himself. Most of you have no idea of the marvels that surround you. You, who read these lines, if you have the joy of sharing your life with a person whom you love profoundly, you must understand that sex has nothing to do with a performance such as is presented to you by the media. Sex is a connection of the heart, a fusion in true love...

## **War (2)**

The information in the previous section helps to establish the nature and qualities of the Amašutum that were at the center of the Great War whose aftermath became the subject of Parks' narrative and ultimately led to our modern world situation.

The Great War had a biological basis, as mentioned earlier, and in this section we explore that aspect further.

Sa'am's initiation described above was called "Fire of Aš," Aš being an *Emešà* word for "spider." The *Decoder* indicates several associations between "spider" and the Mother-Goddess among the Gina'abul and also the Hopi. The connection is explained to Sa'am by Mamitu:

"The Mušgir took from us our dignity but also our crops, because before becoming our enemies, they enjoyed a part of our harvest that we also shared with the Sukkal; we have always been major agriculturists. When we threw ourselves into war against them, the Mušgir, left to themselves and totally taken by surprise, found no other solution than to appropriate our plantations.

"Like us, the spider is a formidable warrior. If you place her in the field, she will relentlessly attack the ravaging parasites. The spider also undergoes periodic Gibil'lásu (renewal of the skin) and withdraws in the same manner that we do when we shed our skin. The spider is independent and can go for weeks without food or nourishment, just like the Amašutum.

"We have another point in common with the spider: venom. For a long time, before the Musgir, the original Amašutum prototype secreted a substance [the poison used in Sa'am's initiation] that numbs the senses and sickens.... We have determined the precise makeup of this material and can recreate it without difficulty.

"This fluid was produced and stored in a bulge hidden in the uterus of our illustrious ancestors. At that time, the Amašutum didn't deliver their young in the way that we are able to do it at times. If they wished to mother naturally, they produced an intermediate temporary matrix [an egg!] from which emerged an offspring. This famous fluid gave the possibility to the female to destroy at any moment her egg, as it was suitable or not to pursue the process of developing the embryo.

"We, the females, have always been immunized against this venom, but for you the males, this fluid degrades the chemical elements that establish the link-ups between the nerve endings and the muscles. Unhappily, at the epoch of the Mušgir, the majority of us did not secrete this fluid any more. If that had been the case, we would not have had to combat the Mušgir because the males never were able to distinguish between our Rasa [*Decoder*] and our poison.

"Why do we not secrete the poison now? Because a little before the creation of the Mušgir, we entered the confederation of the Kadištu thanks to our Sukkal allies. As divine Kadištu, we were no longer able to possess the poison. This weapon represented a danger to others and was totally incompatible with the function of a Designer of Life. From that time on, all Amašutum were deprived of this fluid at the time of clonage. Any who possessed the fluid cohabited with their new sisters, but could not be counted as Kadištu. Some of them succeeded in abusing the Mušgir and had eliminated some of them. Then these were counted as *Amaš* (savages)."

With lowered eyes and seeming embarrassment, Mamitu reports that all but a handful of these were massacred in the Great War. "Among us, Tiamata is the sole survivor. After the war, the few survivors of the ancient race were specially integrated into the Kadištu."

## Laws

At a certain point in the unfolding of the events in Parks' narrative, we find An and Ninmah busily cloning an army of *Anunna* (see Genealogy) on the planet *Dukù* in the system of *Ubšu'ukkinna* (which we call Maia), a star in the *Mulmul* (Pleiades) cluster (see Worlds).

The Anunna were ostensibly created to defend the Amašutum against a mysterious enemy force, but that was a contrivance of An himself, whose real aim was to attack and destroy Tiamata and her Amašutum. In other words this was a revival of the Great War.

Sa'am was to be an instrument in An's plan, but due to his genetic heritage, his initiation, and other factors, he was rapidly becoming more than An had bargained for. (The truth is, Sa'am was a Kadištu and, as a soul, probably always had been.)

Sa'am shared his knowledge with Mamitu-Nammu, and the two of them alerted Tiamata to the situation. Tiamata's immediate response was to recall all Amašutum from Dukù, where they had been running the plantations that provided An and the Anunna with the food that they required. On hearing of this, Sa'am asked Tiamata what would keep An from simply cloning the priestesses that he needed.

Her reply was surprising: he could not do it because it would be a violation of law.

Tiamata went on to explain that all of these cloned races had a control system built into their genetic structure that simply required them to obey certain laws or commandments that were handed down from time to time. Part of that system required that it be contained in any future cloned races. There simply was no getting around it (she said).

The second response of Tiamata, then, to the new threat, was to direct Mamitu-Nammu and Sa'am to devise a *Didabbasar*, or text of laws, commandments, and decrees to be delivered to Dukù and established there.

A sensitive aspect of these laws was that they could not reveal that the Amašutum now understood what was being planned by An. They were kept general enough to avoid that, but they firmly placed the peoples of Dukù into a position of client to Tiamata and the Amašutum, while also obligating the Amašutum to provide the support they needed for their existence. Not the means of support; just the support itself.

One of the more interesting of the laws is the decree that not only An, but Anšár and Kišár, co-creators of An (see Genealogy), are subject to ("united to" - which sheds light on their programming) the entire set, which was in part written by Sa'am, "The Prince Sa'am Nudimmud in the name of the People of the Ancient Serpent," An's own creature of only weeks before!

It is also very interesting that the Amašutum priestesses had wanted to examine Sa'am intensively in their laboratories before allowing him to co-author the set of laws, until Mamitu managed to convince them that Sa'am wasn't really the prototype of the Anunna that they had thought he was, but was of unique genetic makeup and therefore useless for their purposes.

Another highly significant decree reserves for "the People of the Ancient Serpent" (Amašutum) the right to create "Ádam (animals)" to assist the Gina'abul of Dukù (under the direction of the Amašutum) in working the land, producing cereals and other nourishments.

Parks' delineates for us the laws to the best of his recollection. This Didabbar is named *Mardukù*, "that which is dispersed and applied in the Dukù." Fifty in number, each law making up the Mardukù is given its own name. The term *Marduk* designates the sovereign executive of the Mardukù.

Readers will immediately think of the fifty names assumed by the Babylonian god *Marduk* as listed in the *Enuma Elish*. Parks of course acknowledges the parallel and unmasks *Marduk* in *Adam Genesis*.

The Mardukù is, if you will, a covenant. One must reflect on the *Ten Commandments* and their peculiar attraction to followers of the patriarchal religions to this very day.

The fiftieth decree is poignant:

That by this ultimate commandment, a copy of the Mardukù shall be deposited in the bosom of the stellar system of Ti-ama-te (the solar system), major seat of our universe. That a copy will be placed in the Abzu of the very holy Mulge ("the black star"), the retreat and rest place of the Kadištu who work in the system of Ti-ama-te at the service of the *Namlú'u* (the [original!] human beings) of Uraš (Earth) [see Genealogy, Races], also commonly named *Lú*. That Mulge ("the black star"), which occupies the heavenly crossroad of Ti-ama-te, shall be the receptacle of the Mardukù and of the inscriptions of the Destinies. In the name of the Original Source, that the wisdom of the Mardukù marks the entire system of Ti-ama-te and that it brings peace to our entire universe. For this reason, this commandment bears the name *Sagmegar* ("the repository at the head of the ME"). Thus shall it be -- ME 50/3.

Note: the black star SAG-ME-GAR ("the repository at the head of the ME" ["ME" is defined as "crystals containing the Gina'abul art and laws".]) also bears the name *Nibiru* or *Neberu* in Babylonian.

Apparently *Sagmegar* is another name for *Mulge*, and this sacred place, the true identity of the popular *Nibiru*, that once marked our solar system as a symbol of peace for the entire universe, no longer exists.

What is the physical form of the Mardukù? The Mardukù is inscribed on two massive plates of gold. *Destinies*, the arts and laws, are recorded on "optical disks of green quartz" -- the *ME*. *ME* were used in the development of the Mardukù.

Now... visualize the scene in which Sa'am has brought the Didabbasar to Dukù, to literally "lay down the law" to Ninmah, An, his creators Anšár and Kišár, and all the Anunna, thus binding them to the will or at least to the service of the Amašutum.

But Ninmah appears to have been expecting this! She orders an ornate box to be brought to receive the Didabbasar, says she will inspect the laws, and dismisses Sa'am and his party. Then shortly after, in his encounter with Anšár (see Souls), Sa'am is told that he had been programmed to produce those laws in the first place, that they were thus expected and joyfully received, and will be used as a decoy to bring back the Amašutum who will now engage themselves in educating the Anunna and once again producing the foodstuffs that they so badly need.

You now bring us the solution that has been so long awaited. The Didabbasar that you have produced is but a decoy. Without having read it, I know its contents. It is the divine instrument that will accomplish our designs against the ancient protectionist politics of our adversaries. Do you not see that you blindly obey our supreme will? We thought that you had discovered that. Know that nothing nor any person can break your programming!

This little discussion does not do justice to the extent of the compromise created by the "decoy." It was the Amašutum who were utterly trapped, far from their home and unable to alert their queen, committed to building the agricultural infrastructure that would feed an enemy army of millions including a vast number of the hated and incredibly destructive Mušgir (see Races).

It will be seen that all these events led to the founding of the Earth civilization that we live with today.

Who indeed was fooling whom over those laws and the genetic software that was supposed to be controlled by them? Something had gone very wrong. Only the more responsible group turned out to have been compelled by them.

How might this be reflected in the uses of law in modern civilization?

Bottom line: An did not believe either in the laws created by the Amašutum nor in the primacy of the Amašutum themselves and the Kadištu -- the entire order that had prevailed since the end of the Great War between the Mušgir (dragons) and the ancient Amašutum race of the constellation Urbar'ra (Lyra). He wished to impose a system of patrimonial descent.

Sa'am states:

My creator was manifestly alienated, not knowing what was good; he was cut off from life, and detested it to the point of having created flesh and blood automata devoted to his service.

An and his [Anunna] acolytes did not know the Original Source. Or at least, they attached no importance to the Supreme Source of which Mam had spoken to me many times. This source of which we are all issued and who is honored by the ensemble of the Kadištu. They seemed to be completely misinformed as to the presence of a universal entity named "Original Source", *creatrix* of all things, rather taking themselves as the gods.

The enormity of the situation was there, under my eyes: the female and male Gina'abul did not practice the same religious system. The major breach that opposed them against one another was a war of belief and of cult!

Whatever the assessment of Sa'am's level of autonomy held by An and by Sa'am himself, Sa'am's development was not complete at that time. More transformations awaited him.

To learn how the Didabbasar became the foundation of the power of An and Enlil when they captured and colonized Ti-ama-te (our solar system), jump to [Join Us \(Align with Us\) or Die](#). An and Enlil, it should be noted, are the entities who postured as Yahvé (also known as Yahwe, Jehovah, God, etc.) for the benefit (i.e., the control) of their creation, the Ádam.

## Initiations (2)

Another in the sequence of initiations described in *Le Secret* is the sacred marriage that takes place between Sa'am and Mamitu-Nammu after Sa'am has been made fully male through surgical intervention by Mamitu.

As an introduction to this topic, here is Parks' Note 70, providing some background:

The Egyptian papyri and Mesopotamian tablets attest that the different goddesses of ancient Egypt and Mesopotamia -- identified with the Celestial Cows -- transmitted their divinity and divine powers to kings through having sexual rapports with them. The king was invited to partake of the vital energy of the goddess in the sacred nuptial bed where he obtained immortality and became thus "the Bull of Heaven". Likewise, the grand priestesses of antiquity, veritable incarnations of the Mother-Goddess on Earth, practiced the *Hieros Gamos* (sacred marriage). They chose a lover, considered as the son of the Mother-Goddess, and practiced with him "a sacred sexual union". Through this ritual, the man was at once metamorphosed into the spouse of the goddess and invested with the royal function. These rites were practiced as much in Sumer and Egypt as in classical Greece.

In the second Karmapolis interview [K2], Parks further describes this practice among the Mesopotamian cultures:

The Akkadian term Qadištu denotes "priestess of high rank," of which the Sumerian equivalent is NU-GIG, "the non-diseased" -- a title attributed to the goddess Isis...

One should know that in antiquity, the priestesses of high rank practiced sacred sexuality, which served to raise the frequency of the males by releasing the coiled serpent, the Kundalini.

The males of that epoch, in certain cultures such as the Mesopotamian, were able to honor or sanctify the Mother-Goddess and couple with her in the temples through the intermediary of the priestesses who represented her.

This act and the original term *Kadištu* or *Qadištu* are undoubtedly the source of the Hebrew Qodesch (to sanctify).

One well understands that Yahvé, the unique and jealous god, would not hear of this. This is why we find in the Bible all those heavy passages in which Yahvé imposes taboos against the "false gods," the cult of goddesses such as Ashérah. As we saw in *Le Secret des Etoiles Sombres*, the Kadištu (Elohim) are in conflict with the Ušumgal-Anunna authority that incarnates the patriarchal and authoritarian "god" found in the Bible under the appellation Yahvé.

Returning to the sacred marriage of Sa'am and Mamitu-Nammu, it's interesting that in the period leading up to this union, Sa'am is not impressed with the sanctification of his person that is supposed to result from it. For that matter, without having a male nature prior to his surgery, he has difficulty in appreciating the attraction of any kind of sexual activity. But Sa'am has his own agenda: to transmit the powers of the Ušumgal to Mamitu, which he knows will be essential to her security in the coming time of conflict.

For her part, Mamitu is offended by the prospect, which suggests she is not already adequate to any situation, and which furthermore seems to threaten a change in the nature of her being.

At any rate, the sacred marriage and the sacred union of Sa'am and Mamitu proceed. These acts are fully and lovingly described by Parks in *Le Secret*. To attempt to summarize them on this page would be a travesty. The passages have to be read in the original, or in any other language of translation when these become available. From them, and from Sa'am's reported impressions, we can gain some appreciation of what it was like to experience what for us today is a rather abstract idea that comes out of ancient lore.

A couple of notable events occur during these ceremonies. Sa'am experiences his first *Gibil'ásu* (shedding and renewal of the skin). Mamitu undergoes the process simultaneously as well. This was probably induced by a beverage that they drank, although they were apparently at the verge anyway.

We read about the "shining countenance" of these gods or reptilians. According to Parks, their new skin did glisten once they had dropped their old scales. Perhaps indeed this is the "shining."

And apparently Mamitu does receive the telepathic powers of Niama, as immediately after, she is able to communicate with Tiamata using the *Gírkù* that she is about to give to Sa'am. Recall that Sa'am and Mamitu had traveled from Nalulkára via the timeless pathways to Ubšu'ukkinna to deliver the *Didabbar* (set of laws) and to oversee the plantations there, only to find themselves trapped as pawns in An's war development program. With the aid of the *Gírkù*, Mamitu is able to apprise Tiamata of the full situation. Tiamata makes an instantaneous decision to strike with a massive force to "suppress" Sa'am's Kuku (ancestors), and all of An's forces, including the newly-cloned Anunna and the accursed Mušgir. She informs Mamitu that they will arrive within hours; that there will be no protection for Sa'am and Mamitu; and that the Kadištu have been plunged into crisis over this; they will not intervene and specifically will not offer any support to the Amašutum.

And thus the war that went on to overturn everything on the Earth, and whose results we live with to this very day, is about to begin.

# Briefings

## Kadištu

Sa'am is afforded one brief interview with pure Kadištu beings before entering into the oncoming chaos. Two came to meet him in a strange and highly symbolic place. They are an *Abgal* from Gagsisá (Sirius) and a semi-etheric *Ameli* from the brilliant star *Bun*.

This is a conversation between beings who were superior - far superior - in every way to the Anunna race (known to us as *Anunnaki*) who went on to conquer our solar system and pose as gods, the distilled memory of whom informs all of the common human images and conceptions of God.

Yet it is striking that this conversation is not above the reach of some modern humans. People who have read and appreciated these pages will have no difficulty with the briefing Sa'am received. It is, in fact, with just a little abstraction, a briefing for all of us today.

Interestingly, the Kadištu arrive in a craft. A strange one to Sa'am's eyes but still quite "physical."

And what do you suppose is the greeting he receives? It is a practical request: "Use your crystal to realign yourself; otherwise we will be unable to approach you!"

The briefing itself is devoted to a preview and analysis of the events about to unfold. Here are some key points:

- The contentious situation resulting from numerous discords among the Gina'abul is going to produce a material transformation in the perceptions of our universe. The administration and executive organization of the Kadištu will be temporarily [!] eclipsed in a part of this universe because of the upheaval being prepared by Tiamata.
- We have tried to dissuade her, but her fear of again seeing the ancient Mušgir regime diffuses among you like a bacteria, blocking resonance with Wisdom. We cannot blame her for having assisted in the Great War and having seen of what the Mušgir are capable. However, the reign of animality lavished by a great majority of the Gina'abul species will dominate in the mastery of this sacred region of our universe that is now under the executive control of Tiamata. We cannot go against this predestination.
- Your role in this chain of events is crucial. You will have to make numerous important decisions. We are not here to guide you in your choices. We are here to inform you that the greater part of the Gina'abul are locked in a prison of warped conceptions of the Source and suffer terribly from this.
- While keeping in mind that there is no separation between you and yours, you must aid your brothers in overcoming their deficiency. That is one of the greatest missions that you gave yourself in incarnating among the Gina'abul....



- Son of An, you are going to observe different forms of thoughts and experiment with the conditional and the unconditional. Never forget that you are the master of your incarnation. The narrow corridors that you have chosen to follow will help you to assimilate and to not dissociate the shadow and the light. The Amašutum incarnate this subtle association that involves the creation processes. They symbolize the direct link between the ANGAL (the highest) and the KIGAL (the lowest). They are actually in great danger, because the majority of your Kuku think that hatred and vengeance heal wrongs....
- Rancour and incomprehension together nourish non-loving.... [But the] darkness of the ego is another aspect of Light, because it creates emotions that engender experiences that lead to the Source of the Light.
- As long as bitterness continues to grow, the initiate will never break free. The initiate continues to hope in his ego and in his struggle against this bitterness. Only when he arrives at the limit of his possibilities does he finally take the road that will lead him toward the Light.
- The initiate is constantly tested, yet he has faith in the Light, because he is himself light....
- Will you brandish your weapon [the Gírkù] to protect and save yourself or will you seek to go beyond your fears and penetrate the unfathomable? You must go beyond good and evil, beyond your fears; there is true Wisdom....
- The apprentices of life and of the animal kingdom -- those whom we name the *Gílimanna* (Celestial Bestiary [see *Decoder* entry for *Gílimanna*]), as well as my ally here and yourself [Sa'am and one of the two Kadištu belong to the *Abgal* race], affiliated beings, and more precisely this new subrace named *Anunna*, are likely to establish a colonial authority based on servitude and dominance. These beings are unable to recognize the basic facts of social and karmic evolution, because they identify themselves as gods, which they are not yet. Doubtless the day will come when they will acquire eternity, but only when they have become conscious of the sacred that resides within themselves....
- ...The code of this universe, that Tiamata understands perfectly, implies that immortality of the body is not acquired by genetic means, but rather by grace of the evolutionary processes of the soul. The Gina'abul clones' quest for immortality therefore will greatly complicate your mission. The Anunna must above all not know that which you have penetrated through your initiations, because they would take the sexual energy and use it as a means of domination and repression in the manner of the Mušgir. Look around you. Look at all this gold. [There was a prodigious amount of gold surrounding Sa'am at this moment.] This would satisfy the thirst for immortality of several regiments for a long time....

To which Sa'am begins to respond, saying that it lacks only several willing Amašutum. But at that moment, events signal the end of the interview.

Parks gives us a tantalizing hint of a subject of first magnitude importance, to be developed in *Adam Genesis*. But the astute reader will have already located supporting information on these pages.

There is one final bit of advice:

Your Queen has found allies among a minority of ourselves; our heart is torn. Do not underestimate her planned action, because her allies are terribly formidable and will not look out for you in the battle.

Combat will soon begin, my brother! It will send you far from here, to a place where you will meet with emotional experiences that will lead you to explore the depths of your identity. You have agreed to take the heavy responsibility to treat the ills of beings of your lineage. This task will force you to make difficult choices beginning today. These choices risk leading to other types of sufferings. You will be able to count only on yourself.

In incarnating among the Gina'abul, at this precise moment of their history, you have projected yourself into a universe where the mental suppresses the spirit and where the ego neutralizes Wisdom. Do not err by this combat. It is for you only to protect the Sacred in all its forms. Quickly leave this place, time presses.

## **Ninmah**

Your filiation with the Abgal of Gagsisá (Sirius) is beyond any doubt; it transpires as well physically as inwardly. Your weaknesses and clumsiness reflect the virtues of a being in motion. You carry within yourself the inner aptitudes proper to the Kadištu, which fascinate your Kuku. These are the same aptitudes that have made the Abgal the emissaries of choice in our galaxy and which permitted you to revive Mamitu's priestess [who had been struck down by Anšár and appeared dead] moments ago.

An Abgal such as yourself must carry the genetics of an illustrious Abgal. Your creator has doubtlessly assembled you in part from his genes, thanks to which you possess at once the physiognomy of certain of your Kuku and their aptitudes, but above all he has given you almost 65% of the characteristics of your blood Mother....

...who, she informs him, is Mamitu-Nammu.

We offer these selected bits of information from the book because, taken together, they will speak worlds about our own history.

## **Duat**

### **Dukù**

The outbreak of war is horrible. In one short day, Tiamata and her allied forces completely overwhelm Dukù, destroying all the cities and killing everyone in their path without mercy. Sa'am, Mamitu, and a party of Nungal and Nindigir make an escape via an underground passage leading from the city of Adhal to a rendezvous point on a sacred mountain, where they hope to find Sa'am's father, his Uanna, and a fleet of ships.

This passageway, explains Mamu, is sacred to the Amašutum priestesses. Their once-secret name for it is familiar to Egyptologists: the Duat.

We include here Parks' information about the Duat, not only because of its possible importance to Egyptology, but because it will play a central role in Parks' subsequent books, and will be seen to have a place in our modern world as well.

Mam explains:

The Duat was a domain in which the powers of the lower and higher regions were unified, a sort of inverted mirror in which the most sacred secrets were manifested. In this place, the body of a great Kadištu had been carefully interred in a way that permitted his soul to detach from the material world and rise toward the light. Before the burial of his body, the deceased Kadištu had undergone, in the mountain, the rite of the stargates that had permitted him to return to his original place in the heavens....

Notice, as shown in the *Decoder* entries for *Duat* and *Dukù* (that key Pleiadian world), the particle DU<sub>6</sub> represents both a cavern and a mound; this mound clearly evokes the celestial place of origins.

The Sumerian cosmogony names this celestial mountain DU<sub>6</sub>-KÙ, "the holy mound." The Egyptian Duat also suggests the idea of a double place, at once subterranean and celestial, both being territories sacred to the "gods."

The Egyptian funerary texts explain that at the heart of the terrestrial Duat flows the underground extension of the Nile, named *Urenes* (see *Decoder*). On this river circulates the divine bark that transports the body of the deceased king toward its tomb and the light.

The passageway on Dukù contained an underground river as well...

At the bottom of the trench, 1 Gi (3 meters) of width separated us from the river. One by one, we dropped into the hollow, immersing ourselves in the underground stream. The liquid element had for me the most astonishing regenerative effect. I had the impression of having known this sensation for a very long time. My mother also seemed to appreciate this fortuitous moment. Beyond the fact that the purifying water rid me of the soils of combat, it seemed to cleanse my entire being....

We ran along the spring with its sparkling reflections. This river was going to lead us toward the mountain. The rocks embedded in the bottom of the watercourse, shone with a strange filtered light and illuminated the caverns. There were markings on the ground. Who had thought there were so many grottos and tunnels spreading out beneath the town?

Mam explained to us that the Duat incorporated the two ways of life. I understood them to be the way of water with luminous reflections and the way of the earth that we were following.

The way of water represented the Milky Way and indicated, to the north, the entrance of the mountain. Here were performed the rites of passage and the initiations into the knowledge of the soul.

These grottos symbolized the Primordial Chaos, the sanctum of the midwives whom Mam designated as the *Gir* [see *Decoder*]. In these passageways, pilgrimages and secret rites of regeneration were formerly practiced.

A strange inscription was graven on a wall. Mam pointed it out to me:

Son of the stars, we salute you,  
You are our favorite.  
We, Gíg (Dark Ones) and Gir bid you welcome.  
We are those who encircle your secret.  
The Holy Duat is your birthplace and your tomb.  
In this place, we put you in the world in the morning  
and bury you in the evening. In the morning, your choices bring you here,  
in the place of the Mysteries.  
When your Zišàgál (incarnation) falls into our bosoms,  
our hearts rejoice.  
You, who are hidden beneath our veil and who know all our secrets,  
We reassemble your members and your flesh  
in the name of the One Source.  
We create you in the image of the Sons of the Water.  
Our entrails are your home and our flanks your garden.  
We embrace your image when you enter into us,  
We honor you when you go out from our thighs.  
We are the wet-nurses who breastfeed you without ever weaning you.  
When you suckle us, we embrace you and lick your entire body.  
We lift you in our arms  
and address to you the word of the glorifications.  
You, who knew the riches of the soul, you are the gracious light  
who illumines the lost ones. In the evening we bathe you and purify your body.  
We, Giš (Dark Stars), grant you the funeral offering.  
We, midwives and mourners, ease your soul  
and implore you to leave this lifeless body.

The Mistresses of the Horizon reconnect you with the current that leads  
to the hall of light and guides you to the heavenly country.  
At the crack of dawn, you undergo the final eulogies and prayers.  
Fly away like a bird tonight.  
Allow the sky to clasp you in its arms, Allow yourself to find your divine family.  
The road that leads to this cannot be revealed.  
We sanctify the emplacement of your body,  
That illuminates the earthly and celestial Duat.  
Tomorrow morning you will awaken among the living.  
Glory to you, Son of the Water.

It became evident that the *Gir* of the Duat gave birth naturally to "elect" beings renowned beyond the frontiers of the Ubšu'ukkinna [the star Maia]. Why did our priestesses bury the dead while we had the custom of burning the bodies? My mother turned to the south and indicated to us that in this direction was hidden the tomb of a great Kadištu of singular name, doubtless one of the Sons of the Water of which the inscription spoke:

"These places are so ancient that they are filled with truth. Each of the fossil stones of light in the depths of the water had been carried by a Gir. Each Gir is a Nindigir capable of giving birth to a *Kirišti* [*Decoder*], but very few among them had the opportunity to produce such an event in the past," she confided to us.

The Nungal seemed to comprehend the sense of her points. This gave me the occasion to ask them why the Sukkal had been designated to complete their Kadištu initiation. They responded that when Tiamata had gotten wind of the designs of the Ušumgal, she had placed them into the hands of the Kadištu, who entrusted my children to the Sukkal who completed their initiation as life designers. Finally, it was the Kadištu who took the decision to send the Nungal to Mulmul [the Pleiades] to place them under the tutelage of their creators.

With heavy heart, I listened to the words of my children while dragging my feet through the water with the luminous stones. The intent of the Kadištu was clear: they had desired that the destiny of the Nungal be placed into the hands of Mam and myself. Ashamed to reveal to my offspring my lack of awareness of the subject, I questioned Mam on the role of the famous Sons of the Water, the *Kirišti*. My mother responded to me that I would find the explanation in *Ugur*, the crystal [*Gírkù*] that she had given to me. I persisted and asked her why it was inscribed that the Gir practiced lamentations when they accompanied the body of the deceased.

One of my Nungal had listened to our conversation and allowed himself to reveal to me that the lamentations were practiced by the Gir with the aim of liberating the soul from its corpse. The lamentation permitted the soul to relax the tension accumulated in the course of its existence and to manifest that which the being would not have had the time to express while living or at the moment of its death.

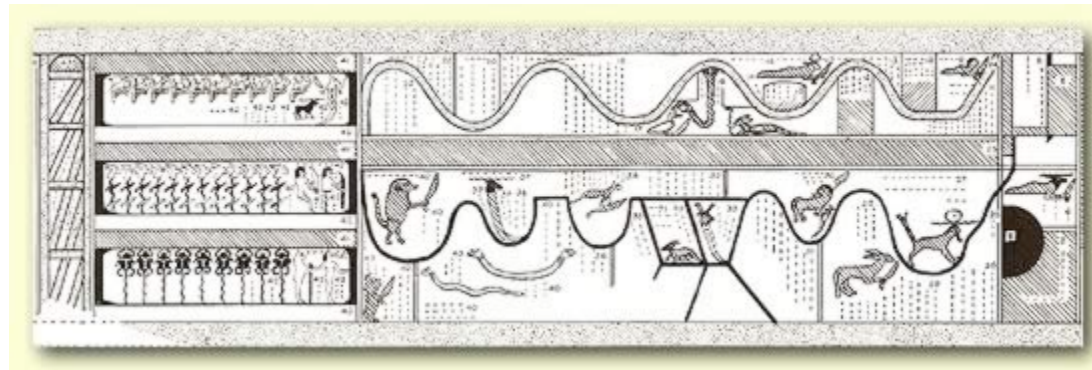
The Nungal finished his commentary by giving me a good definition of a *Kirišti*:

"The *Kirišti* are sons of the Stars, Kadištu emissaries working for the Source. They never dissociate *Gissu* (shadow) from *Zalag* (light), and they work where these energies are disunited. Their work is not easy; it often happens that they are directly confronted by beings who separate *Gissu* from *Zalag* and who worship only the darkness."

The structure of this subterranean cavity had been fashioned in places by hands and not by nature. The very high vaulting built out of large stone blocks allowed the roots of the forest over our heads to penetrate sparsely.

We came out into a spacious cavity in which the watercourse became an enormous cistern, a sort of gigantic basin into which the water from the mountain poured before becoming a river once again. The basin water was strangely calm. Facing this reservoir were several chapels hewn geometrically into the rock, breaking up the façade. Their silhouette possessed a form to some degree pyramidal and highly elongated. Candles burned in their depths....

## Uraš



The notion of the two ways is found in the Egyptian funerary text of the same name: the *Book of the Two Ways* is a coded esoteric text in the form of an initiatory itinerary whose purpose is to present a precise cartography of the subterranean necropolis of *Rosetau* (assimilated by Egyptologists to the beyond), sacred place traced by the *ways of water and earth of Osiris*.

The journey is long, sinuous, and scattered with obstacles, yet the formulas of the *Book of the Two Ways* allow the "opening of the way" and give the king the possibility of liberating his Ba (soul). All Egyptian funerary literature evokes the same finality: to regain the country of light and the heaven of the Goddess Nut -- the "celestial vault of the thousand souls."

The path taken by the king or his followers connects the tomb of Osiris to the Great Pyramid. In volume 3 we will speak of the very secret underground network of the Giza plateau (the terrestrial Duat) that proceeds well beyond Giza, as far as to Thebes, the location of the Valley of the Kings. I think this has been partly discovered by the Egyptian Supreme Council of Antiquities and has actually been the object of meticulous secret exploration....

The Amduat ("the book of that which is in the Duat") indicates that the Duat is under the Giza plateau, in the vicinity of the Great Pyramid, and is protected by a certain god Aker. Aker also guards the remains of Osiris following the ritual of resurrection conducted in the realm of Seker (Greek: pronounced Sokar or Sokaris) in the heart of the Great Pyramid.



The Egyptian traditions, such as the *Texts of Shabaka*, claim that the body of Osiris was secured in the "House of Seker." This secret place was not well specified by the various texts, but it seems clear that it was situated alongside the Sphinx.

Alternatively, Seker/Sokaris is not only a place but also a "god," often identified with Osiris himself.

Sokaris is a funerary "god," Master of *Ro-Setau*, which corresponds to the necropolis of Giza.

Seker/Sokaris is the king of the caverns and has the function of guiding the deceased and of protecting the dead king, such as Osiris. The Pyramid Texts (1657a-b) say that he is the god of the initiation and of the subterranean spaces where a part of the mystery of resurrection operates. All of the great religious centers of Egypt have consecrated chapels to him.

The root of *Seker* is associated with the verb *skr*: to offer, or to punish, which would have the same pronunciation. The connection between Osiris/Seker/Sokaris is all the more remarkable as Osiris himself was punished, offered... and resuscitated as Horus, "the child of light," on December 25 like the Christ.

Osiris is resuscitated by grace of the intervention of Aset (Isis, archetype of the Divine Mother) and Nebet-Hut (Nephtys), considered together as the great mourners who aided in his resurrection.

This resurrection of the soul takes place in the House of Seker where the Texts of Shabaka say that Osiris was kept in safety.

The Pyramid Texts and the Book of the Dead claim that the ritual of the divine resurrection can be performed successfully only when the gates of heaven are open. These gates which lead toward the region of light are four in number as in the representation of the Mysteries of Osiris and Isis in the tomb of Rekhmirê (18th dynasty)...

Several popular authors have associated these gates with four channels built into the Great Pyramid, claiming that they pointed to four particular stars at a certain point in the Earth's nutation cycle. However, other researchers have found that the model simply does not work out.



With all the elements that we have just revealed, there is no doubt that the House of Seker is found in the heart of the Great Pyramid of Giza and that it encompasses the so-called "King's chamber" and "Queen's chamber."



The House of Seker gives access not only to the gates of heaven but to the entrance to the Duat. The different funerary texts such as the Amduat, in the tomb of Thutmosis III, clearly show the House of Seker at the heart of a schematization of the pyramid. This pyramid (or mound) is surmounted by the head of Isis, and is called *the flesh of Aset (Isis) that is on the sand of the House of Seker* (Amduat 5th Hour, register 3, 374), which implies that the Great Pyramid, in the image of the primordial mound, represents the exclusive domain of Isis -- her *flesh*, to be precise -- and that it incorporates the dwelling-place of Seker, on which it is itself placed!

The ideology, according to which the Great Pyramid of Giza is the domain of Isis and of the mysterious feminine, is confirmed by the Egyptian term *Mer* (pyramid) that one meets again in the Sumerian MÉR (Serpent coiled upon itself), millennial symbol of the Mother-Goddess and of the eternal feminine.

The *Decoder* plumbs further meanings of MÉR.

The following is based on *decompositions* of *Seker* and *Sokaris*.

The docking quay will catch the attention of the specialist in Osirian myth. In effect, according to the ancient traditions transmitted by, among others, the Pyramid Texts (872a-c; 884a-b), the resurrection of the soul occurs in a place similar to a dock or quay, a springboard to the stars, which permits the soul of Osiris (or of the dead king assimilated to Osiris) to rise from its material envelope and vanquish death.

The goddesses Isis and Nephtys, after having mourned over the corpse of the "god", transform themselves into dock pilings/posts so that Osiris will not drift in the void and can reach, thanks to the celestial bark of Seker, to the region of light:

Isis weeps for you (Osiris),

Nephtys calls you,

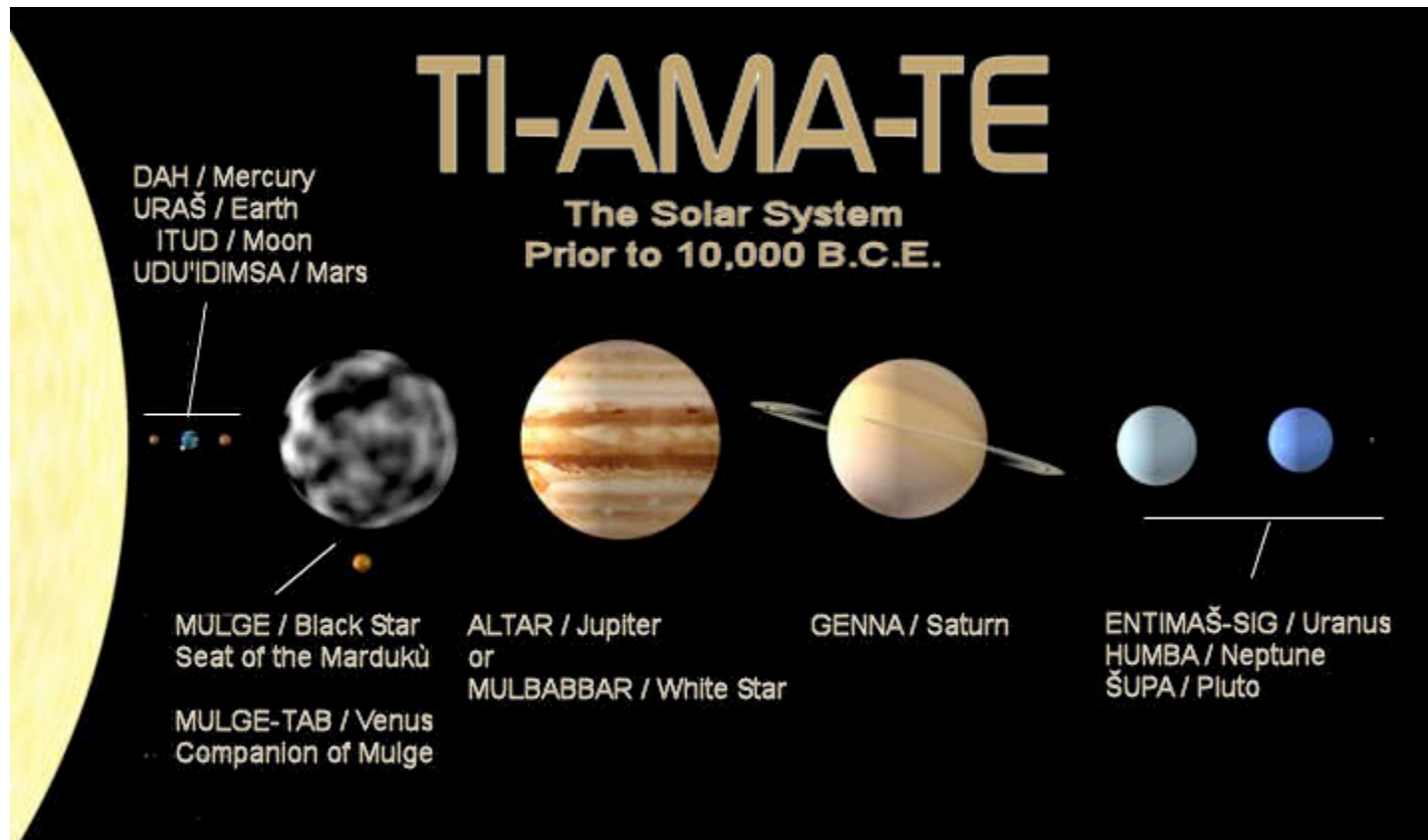
The Great Docking Post (Isis) pushes aside the obstacle for you as Osiris in his suffering...

The Great Docking Post weeps for you as Osiris in his suffering. His bow line is held by Isis, his stern line by Nephtys...

The mourner as Isis calls you, the docking post as Nephtys calls you.

We hit the nail on the head in indicating that the name Isis, which is officially a Greek transcription of *Esi*, *she who is on the throne*, exists in Sumerian under the form  $ISI\check{S}_2$  or  $ISI\check{S}_3$ , meaning respectively "lamentations" and "to weep"...

For those wondering why Egyptian gods and goddesses have appeared on these pages, we have to explain that a very large story is under development here; all will be made clear.



Briefly:

Sa'am and his party have struggled to reach and board a number of *Gigirlah* (ships) and have departed the area, headed for a stargate that will lead them through the timeless pathways to... where?

They have learned that Enlil, Sa'am's errant creation, has somehow drawn Tiamata away from her legions and is now in pursuit of her, accompanied by An, Sa'am's father, the rest of the Ušumgal, and a large number of Anunna. Mam telepathically receives the coordinates of the destination toward which all these beings are racing. When entered into the ship's navigational system, they learn for the first time where they are actually going.

It is Ti-ama-te! Our solar system, where Mamítu had labored long years on the planet Uraš (Earth) with her Life Designers, developing the magnificent first humans and many other life forms.

Mamítu is shocked to learn of this, and becomes disconsolate, because she knows that taking the war to Ti-ama-te is going to ruin everything. Here, Sa'am realizes that this outcome was foretold to him by the Kadištu in their briefing.

We describe here their exit from the stargate, their entry into the system of Ti-ama-te, and the conditions they found there at that time.

The fluid was on the point of solidifying when we began the great descent toward the heart of Ti-ama-te. What an awakening! A three-dimensional image of the exterior appeared on our circular screen. A gigantic planet with vaporous reflections captured our attention and progressively materialized around us. It possessed a medium-sized moon.

Mam informed me that the planet appeared to be Mulge -- the Black "Star" [Fr: *Astre*] -- the planet of the Kadištus.

I did not see any vessels. However, bright flashes dotted the surface. My mother explained that Mulge belonged to a class of planets that are surrounded by cold ionized gas clouds from which emerge lightning flashes. The weather was chaotic on Mulge and storms tormented the surface. Life there was not possible in the KIGAL dimension (see Dimensions) but it existed in the ANGAL and also in the Abzu of Mulge.

This planet clearly was not our destination, but the next one definitely was, as we shortly began a precipitous descent.

The plunge was awesome and much more demanding than when traveling on an *Iníuma* [see Stargates]. The effect reminded me of the hard accelerations of the Mú-u.

When we reached the three-dimensional barriers, the fluid liquified. At this moment, we were ejected from the timeless path through a spatial Stargate and the liquid withdrew progressively, disappearing into the walls of the craft.

The holographic image projected on the circular visual screen presented to us a small planet with tints of bronze and dark blue where three-dimensional existence was sustainable. It was encircled by gunfire, supplied by our troops who had pursued our adversaries in their retreat. There was a violent glut of radio messages. They detailed the battle taking place beneath our feet. Our forces seemed to be everywhere and all were animated by the same murderous ardor.

I was finally face to face with Uraš, the planet where all the great galactic routes converged.

The forces of Tiamata had reassembled and were responding energetically to our attacks. My creator's *Uanna* cast its shadow onto an abyssal ocean.

UDU-IDIM-SA<sub>5</sub> "little stockyard of the red wellspring" or "little stockyard of the subterranean waters of the red (planet)". It appears to be the Sumerian form of the name of the planet Mars. We have seen that

We made a circuit of the "star" without approaching it. I was surprised and asked my mother why she did not wish to take us down. She replied that the four of us were Designers of Life and that we would not take part in combat. Mamítu revealed to us that it did not appear to be Uraš, but its granary, the planet Salbatánu (Mars). On this globe were produced and packed the food reserves for the use of the Amašutum of Mulge and of Uraš. (Gina'abul decomposition: SAL-BA-TÁN-U = "the matrix/womb of the rations of the crown")

We left the terrifying gunbattles of Salbatánu, directing ourselves to Uraš. The run proceeded in the traditional fashion, at a cruising speed, without use of the timeless tunnels. Several vessels with unknown silhouettes followed the same course as ours in a calm, yet troubling respect. My mother indicated to us that they appeared to be Kadištu craft, more precisely Amašutum of Ti-ama-te who did not wish to take part in the carnage.

As we advanced further toward our objective, more flying ships showed up. The little planet with the blue reflections took form progressively on our circular screen. An impressive ballet of Kadištu vessels turned around it, resembling a natural ring formed of rock and ice. The vessels of our Nindigir joined up with this strange procession. Our Gigirlah slipped into the metallic multitude and plunged into the dense atmosphere.

Past the many different cloud layers, we approached the precipitous terrain below. The mountains were infested with flying creatures with huge wings and long beaks. They flew along like the wind and we followed docilely.

Mam was euphoric; the battle did not seem to have touched Uraš.

We reached a broad steppe teeming with a multitude of animals with exotic forms.

"We have created here many varieties of animals that synthesize the different species found in our universe," explained Mam.

We saw gigantic quadrupeds with highly elongated vertebrae grazing on the vegetation, while curious dorsal appendages emerged from an inland sea. Here and there, the spectacle was at once familiar and strange. Mam added that Uraš was a sacred natural park for which the Kadištu collective had brought together its life-designing competencies in order to synthesize their millennial knowledge.

This sacred reserve was under the responsibility of the *Namlú'u* (human beings) [see [Races](#)].

Forests of gigantic trees bordered the valley toward which we were starting our descent. The spectacle revealed to us a vast universe sprawling beyond our view. Our Gigirlah slowly came to earth in the midst of this stupefying tableau.

Elongated paws, powerful and muscular, passed not far from us.

We rested in this place for several hours. The spectacle rendered us totally speechless.

Some Anunna craft made their appearance and landed alongside us....

Finally, I asked the grand Life Designer of Uraš where were the famous Namlú'u. Mamítu gave us to understand that the Namlú'u rarely appeared down here, because they really didn't live in the KI dimension, but more in the ANGAL, in the fourth and fifth dimensions. The Namlú'u were the trustees of the gigantic natural garden of the Kadištu. They were responsible for this place. Their incursions into the KI were for the sole objective of punctual and daily safekeeping of the divine creation.

Seeing all these marvels and this equilibrium menaced by the battle raging several leagues from there, I recalled what the Kadištu had said and the fact that we had come down here to transform the probable futures of Uraš.

We waited still more hours. For what? I didn't know how to say it, the fascination was so complete.

It came about that our wait was rewarded, because when the executive administrators of the gigantic park came into our dimension, astonishment and marvel manifested in the bosom of our group. A turmoil, almost disturbing, that appeared to me to resemble a sort of immoderate modesty. *The Anunna being in admiration....*



## Uraš

### **Note on Points of the Compass:**

Parks describes a convulsive encounter 10,000 years ago between Uraš (the Earth) and the planetoid Mulge-Tab (Venus) in which Uraš's axis flipped by 180 degrees. Since the north and south directions are defined in relation to the geometry of the solar system, this presents a problem in choosing the convention to be used to describe positions on Uraš's surface in his books -- especially since part of the narrative relates to the post-encounter era in which we live today.

Parks chooses to use the sense of direction that is correct for each era. Thus the land that will become Australia was in the northern

hemisphere; today it is in the south.

If the matter of east and west should come up, keep in mind that in the previous era the Sun would rise over what is today's western shore of Australia and set over the east.

We will generally use today's cardinal directions, to avoid confusion on the part of casual readers of our pages. However when translating directly from Parks' books, we will show Parks' usage and also note the current directions in brackets.

## Deep History

Although much worse was to come, Uraš (the Earth) was hardly idyllic when Sa'am and his party arrived there, or before! Its history had been scattered with conflicts, and often bloody ones. All of this was described to Sa'am by Mamitu, who knew the planet well, and Sé'et, who had studied Uraš' history on Nalulkára.

The group established themselves in Sigun, "the red land" in Gina'abul-Sumerian, which today is Australia [see [Decoder](#)]. According to Mam, the area was sacred, but she was evasive as to the reason. She did reveal to Sa'am that Sigun had once been part of an extended land, but it had become detached when Uraš had moved away from the sun in the very distant past due to a projectile of colossal size that had been ordered onto the planet by the *Kadištu High Council*. This had had the effect of toppling the planet's axis of rotation.

Uraš had always been considered a gigantic laboratory and in a laboratory one can recover from unexpected results, especially when unknown factors had been introduced without authorization. In the event, the unexpected had been occasioned by the mad creation of the Gina'abul.

This people had set its sights on Uraš for a very long time. The planet being a "neutral" place where experimentation was extensively practiced, the males of the royal Gina'abul family took the liberty of performing numerous genetic experiments leading to the famous huge *Hušmuš*, the savage reptiles of ancient times.

In those days the Kadištu were not as much on top of matters in Ti-ama-te. So, suddenly they found they no longer absolutely controlled the situation, and they were thus forced to assume the radical and difficult solution of assassinating the planet. The projectile caused a sudden change of climate that exterminated a great part of the planetary fauna.

Sa'am did not know, and Mam, who had to know, would not say, if it had been an object of Kadištu fabrication, or a natural projectile.

Although there were some survivors of the decimated species, for years and even millennia, eventually those of the greatest size progressively disappeared from Uraš. Also, the climate became much more humid, and the entire planet became tropical.

The first prototype Namlú-u possessed a much denser body at the time of the Hušmuš. Their traces can still be found in the soil of Uraš. These first guardians of Uraš disappeared at the time of the catastrophe designed by the Kadištu. Certain of them had been directed to the Abzu, but few of those survived.

It was only following that great catastrophe that the Amašutum were admitted into the order of the Life Designers, and they were given as their initial mission various tasks having to do with the reconstruction and reorganization of life in the KI (3<sup>rd</sup> dimension).

A little before the arrival of the Amašutum, the Kadištu created the new prototype Namlú-u from the combined genetic patrimony of the Life Designers. Today this is a remarkable "mixed-blood". The Kadištu has lavished them with a multidimensional etheric body. Where the earlier version had had to put up with the worst perils created by the "royalty", it was important that the new model possess the capacities to move itself to where its principal enemy could not go.

After the events that ravaged Uraš, the Kadištu chose to create a permanent base on Mulge (MUL-GE<sub>6</sub>, the "black star"). The Urmah, Kadištu warriors, established their principal base underground somewhere in Kankala [from the Sumerian KANKAL, uncultivated country, Africa]. The Namlú-u were commissioned to steadily integrate the KI in support of the newly-arrived Life Designers, the Amašutum, and to effect the safekeeping of the life preserve of the planet.

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We present here two "recursive" archive retrievals -- sets of recordings whose retrievals by Sa'am were themselves recorded and played once again into the awareness of present-day Anton Parks. They are found in *Adam Genisiš* in the sequence in which the original retrieval sessions occurred, which is after the relocation of Sa'am and his people from their first encampment to the Abzu. Their placement in this *Deep History* section is determined by their basic content, which relates to the period prior to the arrival in the Ti-ama-te system of the Ušumgal, the Anunna, Sa'am and all the others.

The recordings make occasional reference to "Ušum (dragons)". Keep in mind that the Kingú originated in the constellation Ušu (Draco), which is where they created the Ušumgal (see [Worlds](#)). It is also the case that in other contexts (ancient Earth civilizations) the Kingú and the Ušumgal are respectively depicted in the form of Eagles and Serpents. This can be a source of confusion, as can the fact that the Kingú-Babbar are the "royal albinos" or simply referred to as "royals", while Earth civilizations associate royalty with serpents.

I asked Parks about this:

In AG, in one of the old recordings made by Mamitu into Ugur, she frequently refers to "Ušum (dragons)". The context seems to indicate that these are the Kingú-Babbar . Is it correct that "Ušum (dragons)" means Kingú-Babbar even though "Ušumgal" means "grand dragon"?

Yes, exactly! Nammu speaks of the Kingú in this manner and particularly the reds (the more violent). It clearly seems to be the Kingú.

How does this contrast with the use of the symbol "Eagle" for the Kingú and "Serpent" for the Ušumgal in ancient civilizations?

This symbol is there to mark the domination of the royal Kingú over the Ušumgal serpents. I have not "seen" it, but I think that the Kingú have already eaten Anunna or other Gina'abul.

By extension, in the old days, we can also connect this symbol to the Nungal (of royal Kingú blood), who are opposed to the Anunna... the two function very well.

Miscellaneous old notes dictated by Mamítu-Nammu into Ugur. These recordings were retrieved from the crystal by a senior Kingú-Babbar with a momentarily-captive Sa'am/Enki witnessing...

We pursued the implantation of spiritual principles into the mortal mentality of numerous animal varieties of this planet. There is so much to be done to repair the errors of our people. I use for this the teachings of the Kuku (ancestors) of Gagsisá (Sirius). The introduction of Šim-Kúšu (whales) and Kíg-Ku (dolphins) by the Light Bearers is a success. After many Limamu (millennia), these mammals succeeded in balancing the vibratory rate of the planet. The task is huge, however. I sometimes have the impression that we will never complete it. I feel that I am not being well supported by my guides...

Many Life Designer colonies are trying to contact us. Certain of them succeed in meeting us. The confederation is worried and the Namlú'u have been showing themselves less and less for some time now. Everyone fears the war. As long as I will be covered by the Kadištu High Council, I swear that no conflict will break out....

My group has joined with a colony that comes from Adala, in Mulmul (the Pleiades). Their star system is near Ubšu'ukkinna (the star Maia). [Parks thinks the star may be Taygete, depicted in Worlds.] They are Life Bearers of the Confederation. This colony was in difficulty on Kankala (Africa), and we provided assistance to them, as we did for the colony of Sigun (Australia) many years ago. Red Kingús had destroyed their fleet. The Kingú-Babbar give me absolutely no support. They prefer, as always, to deal with the various protagonists and preserve a form of "neutrality". I couldn't care less, we collaborate with many types of Kadištu. I will complete this mission, which Tiamata assigned to me with the accord of the entire Life Designer Confederation...



I have found the means of producing regenerative nucleic acids that give the Ukubi (apes, simians) a longer life. I have run some trials, and it seems to function perfectly. The Kadištu of the third order do not follow my work, they have...to me...

I have been called to the headquarters of the Kadištu. My instructors counseled me to cut back my work on the embryonic development of the Ukubi that I am conducting on Kankala (Africa). The minister dedicated to the development of Uraš declared that my experiments go too far and that they risk creating tensions between the different Gina'abul found in Ti-ama-te (the solar system). I must pursue my work clandestinely. The Kingú High Council must know nothing of my studies. The Red Kingú are nervous, they fire on everything that moves...

I don't understand, I try to improve the models of life, but the Life Designer leadership restrains our efforts through more and more frequent restrictions. The Kingú-Babbar don't have to worry about confectioning Mimínu subraces ("greys") for their egocentric purposes. They have found the means of neutralising the chemical and neuronal controls of their biological vassals, which modifies their emotions irremediably. On the contrary, we do not place limitations on our subjects! We respect the biological rhythm of species and proceed by stages when we intervene. The risks are not at all comparable...

A group of of Kadištu warriors, the Urmah, has been assigned to dislodge the recalcitrant Gina'abul. I know them, they are not very conciliatory. The Life Designer leadership employs them only as a last resort. We are no longer secure. I have ordered my daughter Dim'mege to return to the Abzu. She has dethroned Ninuru, the Ama'argi sovereign, and proclaimed herself queen of Šàlim. What violence! I had always imagined that she would become the sovereign of the subterranean world; I created her especially in this vision. But I did not expect it to come about in this fashion. I would like things to be otherwise. We are pursued by Red Kingú, the worst of all. We are permanently in danger. If these threats continue, we envisage returning to the Abzu...

The following early notes were retrieved by Sa'am in privacy. Sa'am believed that Mam actually intended that he find and view them eventually.

In the first described, Mam is in an open savannah, surrounded by strange-looking Ukubi...

The Ama'argi have fabricated, at the behest of the Ušum (dragons), a new prototype Ukubi that has been introduced into the reserve of Kankala (Africa). It is much tougher than the other species created up to now. It reproduces by itself. This new strain lives with its brothers in the west [east!] of the continent. Its brain box is a third larger than that of its predecessors. It manipulates objects without difficulty and seems docile. It learns quickly. If picked up by the reds, it can serve its masters with discipline. I detest these genetic cookings that transform science into unquantifiable art. These practices serve only to create more adroit domestics and not to improve

a species...

I was stupefied. Several other documents troubled me equally. They all put Nammu into the scene surrounded by Ukubi whose aspect seemed to change over time. An exceptional document came up. The visual and sound commenced in full tumult. Unknown Gigirlah made their appearance with a terrifying sound. Their color was reddish with silvery reflections. The night was lit by the evening star... which was not as I had known it... doubtless it was different in earlier times or else it was not the same star.

Ukubi ran in every direction. The light from large vessels illuminated the scene. In disarray and with an indescribable noise, the primates were lifted en masse into the air and flung into the gaping mouths of the cargo Gigirlah.

The spectacle suddenly changed aspect. The source recording the event, known as the Gírkù of Mam, began to jiggle vigorously. I saw feet running at high speed. The roar of the vessels approached. I heard a burst of voices. The image was so jerky that it was impossible to distinguish anything. Suddenly, total blackness. Panting resonated as in a corridor. After several instants passed as though suspended in time and space, I saw the face of Nammu. It was in a sweat. It was illuminated by Ugur, continuing to function. Mam began to whisper:

We are in the province of Sinsal\*, in the heart of the animal reserve of Kankala (Africa). We must be careful. The Red Kingú see no difference between the Ukubi and ourselves. The reds are searching for manual workers and meat. Their demand for servants and nourishment grows more and more. They practice their kidnapping in the savannah day and night. We are usually informed in advance of the harvests, because we have informants among the royals. The Imdugud help us sometimes when they wish to avenge themselves on the reds with whom they have always had differences. When the reds descend from the heights, my team and I are obliged to descend into the ancient tunnels that the Urmah constructed in the past. The region possesses innumerable passages built a long time ago by warriors of the Source. Our principal base is in the Gígal, the ancient subterranean metropolis of the Urmah. There are still several of the feline Life Designers there. They have authorized us to set ourselves up next to them, but we avoid direct contact with them. The Urmah are peculiar; I am the only one who can approach them. We are all exhausted. The Ukubi are frightened. The Ukubi colony with which I work always requires a certain amount of time to connect with us again after a series of kidnappings. We always have to begin at zero again.

Mam frowned and turned her head to the side. Sobbing could be heard around her. End of recording...

Probing further for information about the royal Gina'abul and their interest in the Ukubi:

The last line that I had completed possessed the capacity to distinguish between the agreeable and the bitter. I had spoken of this to no one. Only my two closest collaborators whom I will not name, know it. If the Kingú were to discover that it was possible that one of our creatures were capable of release from the rules of society commonly accepted by the ensemble of our race, they would kill me on

the spot! [...]

I am touched. It troubles me to observe that the Ba (the soul) who descends here and dons his terrestrial clothing will have to endure the KI in a thousand ways. Who are these Ukubi who defy the universal laws of ascensional movement? I am a Kadištu and I am incapable of answering this question. To learn, to endure matter in order to deepen one's understanding, yes, but to incarnate here to be parked in a reserve and be devoured by one's own creators... I am going to stop, beginning now, my research on the Ukubi. I will no longer be the accomplice of eaters of flesh. May the Ukubi live in peace! My efforts will be limited now to the study of the Namlú'u [...]

...This scene was set in the reserve of Kankala (Africa). Some royals had landed their Mága'an, a cargo vessel, in the bush. They were the red Kingús with horns. Their movements were quick and their agile tails thrashed the hot sand. They charged at some Ukubi that they had just chained and severely whipped. I was astonished to discover a commentary superposed by Mam on these images:

Behold the splendor of the Gina'abul. What abjection! What dishonor! Our work is reduced to nothing in the blink of an eye. How can the Kadištu High Council allow such a thing? May these images serve as evidence! The Reds are at their work. They are covered by the Kingú-Babbar. Damn them! May they all return to Te (the constellation Aquila)! How can I restrain myself from shrieking faced with such a spectacle? I have been deceived for too long! We have tried to create new Ukubi prototypes in the sole aim of producing an efficient manual laborer and nourishment for the line of Ušum (dragons). Among those captured and chained like this, only the specimens modified by the Ama'argi have a chance of winding up as domestics. The others in one blow are finished in the muzzles of the Ušum (dragons). The Kadištu confederates are powerless. This world is slipping between our fingers. I must admit that it has already been a long time since it was truly under our tutelage. The Ušum, by their conduct which is not within the principles of the Source, have established sectors where the light is no longer reflected. They nourish themselves there. The royals feed themselves on this emotion carried to its paroxysm. The *Celestial Adjusters* have been completely overruled. Uraš from now on carries a memory of suffering.

Another document gave me more understanding of the strange relationship that we seem to have with the royal Gina'abul, or Ušum (dragons). Another bit of information that my creator had taken care to integrate into the genetic programming that procured for me the ensemble of my intellectual capacities. I found Mam in a room, perhaps a laboratory. She seemed highly troubled:

I am at the moment sheltered in the Gigal. I have returned from the *Itud* (the moon). The Imdugud had invited me to meet with them in their secret bases. The sons of the Kingú-Babbar and the Urmah had received me to inform me of the royals' directives. (They sometimes play the intermediaries. They do it generally when they have affairs to treat with their Gina'abul co-creators.) This was very disturbing. The Imdugud indicated to me that the Kingú no longer wish to see me working in Kankala (Africa), still less in the Sínsal. The Kingú think that my work is going to conflict with their program. Their patience is no doubt wearing thin. They must have fallen on some specimens with enhanced awareness that we have developed. They have mastered fire, they command a structured social life and a noteworthy conception of the sacred. I have never transformed the Ukubi into servants as the Ušum (dragons) wished. The Ama'argi are charged with this in place of me! They have reorganized the central nervous system of several bipedal races. These

experiments produced Ukubi of strong constitution who could carry heavy loads. But they were a bit clumsy. Their neural mechanisms were progressively refined in order to make their movements more precise. However, certain specimens still suffer from significant neurological problems. They have been stricken with epileptic automatisms that at times leave them in persistent vegetative states. The agile Ukubi little by little are annihilating their predecessors whom they consider to be degenerates. Certain of them even use their primitive companions as workers or as bait for hunting game.\* Should I be angry with the Ama'argi? Have they not suffered enough? This wretched partnership is their life insurance. The Ama'argi no longer live in fear of being offered to or devoured by the Ušum. Be they greens, reds, or whites, they are the same; all are outside of the universal principles of the Source. For this reason, my group and I have greatly multiplied our efforts leading to a migration of the Ukubi to the great lands. Our specimens are now dispersing toward more secure countries. There they can live in peace.

I had heard enough... I understood now that the royal Gina'abul sowed terror on the entire planet thanks to their pressing a despotic enterprise. They secretly directed the genetic manipulations of our priestesses through the use of abject blackmail: to create and perpetuate life in exchange for their own survival. The Ukubi were the principal food chain of the Kingú and also a first rate manual worker. They were nothing more than Mášanše (beasts). We were very far from the idyllic image that we used to have of Uraš in the greater part of our colonies. Uraš was no longer under the exclusive care of the Life Designers, but rather under the authority of the royals. For how long? I had no idea; doubtless for a very long time... Among the Gina'abul royals, the strange Imdugud appeared the most pliable. I had just learned that they were associated with the Life Designers called Urmah.

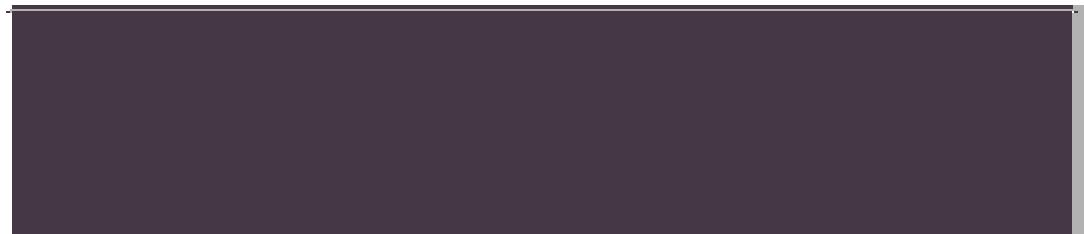
For their part, the Kingú were using us as servants. We were nothing in their eyes, just good, docile, and efficient subjects. We were worth no more than the Ukubi. This new information changed, in my spirit, the course of events that were unfolding in the heavens.

That was quite much for a single day. I thought of the Nungal. We found ourselves from then on having to live among beings who were affiliated with the Babbar (albinos) and for whom my mother and I were fully responsible.

\*As has been confirmed by archaeologists and paleontologists, West (today East) Africa is the great reserve of simians or monkeys on the planet. The region of Sinsal was the place where the Life Designers such as Nammu studied the simians, but it was also the holding area from which the Dragons procured manual workers and meat. [See *Decoder*.] Also see Fossils in Kenya Challenge Linear Evolution.

\*\*This refers to the progressive extinction of Australopithecus and the growing dominance of Homo Erectus ca. 950,000 y.a.

## KI Matters



Please review the earlier section DIMENSIONS.

(Adapted from a graphic in *Ádam Genisis*)

Parks' recollected experiences were set in a dimensional system similar to that which has been reported in a wide spectrum of metaphysical, religious and occult literature and the literature of the paranormal. It is odd that this arrangement of physical nature is not described or even suspected by most of our physicists. Even the Open SETI Physics 101 page of our companion website, which explores some leading-edge physics models, does not point to the dimensional system that many researchers in other fields do believe to be valid.

This says to us that our physics has far to go; we cannot accept that the experiencers in the aggregate have been mistaken.

Parks provides significant details that have not been mentioned elsewhere; this is why we ask the reader to review the previous section and why we have emphasized these aspects in the version of the graphic at right. They are exceedingly important for the understanding of human and "superhuman" life on the Earth ...and of current events as well!

Perhaps the key understanding is that Ti-ama-te -- this solar system -- was a place of very high evolvment at one time, something of which it is very hard for us to conceive. In order to support the high order of beings that lived and worked here, the "frequency band" of nature in this solar system was and is higher than what is natural to its present-day rulers: the royal Gina'Abul. They have never felt physically comfortable with it.

FOR THIS REASON, THEY HAVE ALWAYS WORKED TO LOWER IT, AND ARE DOING SO TODAY.

Curiously, Sa'am's Nungal do well in our environment.

As stated earlier, the Namlú-u live exclusively in "higher dimensions", completely inaccessible to us.

### **KUR Adventure**

To give the clearest sense of these dimensional levels and what it is like to experience them, here is an excerpt describing a probe of the levels by Sa'am and a battalion of Amar'argi warriors who are searching for a group of Mušgir. The Ama'argi were armed with *Gúrkur* [*Decoder*] and *Gidrugiri* ("lightning sticks"); Sa'am as usual carried his *Gírku*:

...we activated our *Gúrkur* to propel ourselves into the KUR-GAL (2nd dimension). We were projected in a flash into a mineral desert with bluish tones...

It was a strange sensation to be able to move about without any sensation of air resistance. I have no good explanation for this phenomenon....

The place was arid. Some brambles and shrubs, of undulating forms, grew there -- the only signs of life in this totally empty world.

We had to consider passing on down to the KUR-BALA, the lowest dimension. This would be a risky maneuver. The KUR-BALA ("KUR of the queen") is where the Mušgir sometimes liked to hide themselves. From this dimension, all beings can have direct visual access onto the KUR-GAL and KI as though looking through a magnifier.

This is the KUR of power. Whoever is in this dimension is like the point of an inverted pyramid with a global vision of the superposed worlds. Should he be able to evolve here like the Mušgir, he can be the master of the dimensions.

We passed into KUR-BALA; the "plunge" was immediate. Having previously experimented with this density on my own, I again found it to be almost stifling.

I recall that the world of the first dimension is a region to which come BA (souls) who are sometimes lost. But the place was deserted.

The KUR-BALA is difficult to endure. A permanent state of tension reigns there and a vertigo seizes the being who is not used to it. Moving about presents many difficulties. It was an odd sensation, trying to board our flying vehicles without bumping into them.

One of the Ama'argi suggested that the Mušgir could be hiding in the KUR-NU-GI. Hudili had spoken to me of this intermediate dimension that existed between the KUR-GAL and the KUR-BALA.

The KUR-NU-GI (KUR of no return) is impassable to our Gúrkur. Had the Mušgir gone to that dimension to spy on us?

They never found out, because at that point their party was attacked by an invisible force, and matters took a different turn.

### **Sigun Camp**

As "Mami" explained it, she chose Sigun as the place where the little band of refugees would establish their own colony and scientific experiment station, because the continent was totally free of *Ukubi*, those joyous hairy mammals that otherwise completely infested Uraš. It was true enough that these likable creatures with their tumultuous compartments would likely interfere with the experiments that the group was intending to undertake.

Mami had affection for them. One day she took one of the *Gigirlah* (*shining wheels*) on a day excursion to the east and returned with a young female Ukubi of petite stature. She named the creature Húlla (*Happiness*), and made her the colony's mascot.

The encampment was in the north, near the dense and humid jungle that covered the northern part of the continent. They had thrown together primitive shelter -- tents, made from materials that they found on their *Gigirlah*. Their food was taken from forest plants, which Nammu and Se'et knew well.

Immense herds comprised of innumerable herbivorous species ranged over the vast grassy and fertile plains.

In that epoch, the skies of Uraš were constantly overcast; the sun was never seen. Sa'am's morale suffered severely in the gloom, a thing that he had to try to hide from his entourage. But there were moments of relief when the Namlú'u, the guardians of Uraš, made their regular appearances.

### **Guardians of Uraš**

The following is quoted directly from *Ádam Genisiš*.

The guardians of Uraš are not solitary; they usually travel in groups of two or three individuals minimum. From their height of 1-1/2 GI (4.5 meters), we must have resembled so many Ukubi (monkeys) to them.

The combined sciences of the Kadištu has provided them with a semi-etheric body without compare. This, aided by an interaction that was to me completely unknown, permitted them to change tonality and to evolve from the 7<sup>th</sup> to the 3<sup>rd</sup> dimension with no difficulty. This etheric envelope of a pearly violet-rose tint seemed to reflect the divine essence of the Original Source.

The Namlú'u never opened their mouth to speak; they systematically used the *Kinsag* (telepathy). They are highly cultivated and know numerous dialects, among them the Emešà of our priestesses.

From the beginning, I was able to observe that, to displace themselves interdimensionally, the Namlú'u seemed to use the field of *Turzalag* (tachyons) that forms the principal structure of the matter of the timeless vortices. We ourselves use the Turzalag field, but only for point-to-point superluminal travel.

When they descended into the KI, each Namlú'u group functioned to guard a specific terrain. Once their mission was accomplished, the Namlú'u sometimes came to meet us.

Mam and I had noticed that our Anunna had problems tolerating their presence. The guardians of Uraš were reputed to be able to detect the thoughts of others. When they sensed trouble or danger, the Namlú'u took on a reddish tint. How many times had they changed color in the company of certain of us!

The etheric body of the Namlú'u is stupefying. It shines constantly and through its transparency one sees the entire energetic system that irrigates it with light, that which we call the Nadi [*Decoder*]. Every living being possesses this system that connects us to the Source.

One day, my mother carefully related to me the details of the doctrine of the Abgal of Gagsisá (Sirius). She explained to me that the system of Nadis allows the *Pàranna* [*Decoder*] to flow back and forth harmoniously. She was referring to the vital energy that the Gina'abul prefer to call *Niama*.

The energy of *Pàranna* is unknown to my Kuku (ancestors); only certain of our priestesses know of its existence and mechanism. It seems to be a sort of opposite face of the *Niama*. According to the force of will exercised and the speed with which it is passed through the *Šagra* (chakras), the *Pàranna* can open perceptions beyond our conventional notions.

Mam revealed to me that the semi-etheric body of the Namlú'u is not the only element that they possess for adjusting their tonality; their great secret is their use of the *Pàranna*. The Namlú'u are veritable energy centers for directing molecular expansion -- an expansion realized through the perfect interaction of the *Pàranna*, the *Šagra*, and the Kundalini, which permits them to place in action their individual field of light.

This field of light, issuing directly from the chain reaction effected on the atomic particles of the body, permits any organic form to transform itself into a vehicle of ascension. My mother calls this expansive action *the Merkaba*.

Nammu indicated to me that every living thing that possesses a physical body is surrounded by this invisible force. "*Each living organic body is attuned to different realities; only those beings chained to the KIGAL density are unable to render an account of it,*" she stated emphatically.

The Merkaba is constituted of a field of counter-rotating light that links forms to the different levels of reality. By this means, it sometimes happens that certain objects find themselves in several dimensions simultaneously. In awakening their Merkaba, the Namlú'u transform themselves into super-luminous beings to whom the notions of past, present, and future do not exist in the way they do for us. I still think today that the KI density of this planet is no stranger to that, since it is so unusual in relation to others in which I have evolved up to the present.

The Namlú'u possess an absolute mastery of their *Šagra* (chakras), which permits them to communicate together instantaneously. They can dialogue with forms of life other than their own. This was in any event that which Nammu had revealed to me, but I have never yet, even for one instant, succeeded in communicating with them other than by simple gestures.



The Namlú'u have no leader. They form a collective community of the first order; a social unity -- a single essence!

Parks provides more discussion concerning the Namlú'u in his book, *Ádam Genisiš*.

## Nungal

*"Barag (sovereign) Enki, the Nungal have been stricken with a grave malady totally unknown!"*

Mam, Sé'et and I took a Gigirlah and departed the nature reserve of the Abzu. We were frozen in silence until our arrival. Sé'et clasped my arm tightly before descending.

This scene will haunt me for eternity. The Anunna, frightened, were huddled one against the other at the edge of the encampment. From the sloughed-off skins on the ground, I deduced that my children had just entered their period of Gibil'ásu (renewal of the skin).

Some Amašutum were gathering skins, which they placed into boxes. This gesture had appeared to me totally bizarre in Mulmul, but was no longer as Nammu had explained to me that the Gina'abul skins served the Amašutum as an acidic factor to feed the crystals of their Gigirlah.

Most of the Nungal had taken refuge under the large main tent, while the priestesses incessantly came and went. We erupted suddenly among them. The Amašutum were like a herd; we blocked their path. We opened a passage and discovered to our stupefaction the cause of this turmoil. Sé'et took one jump and locked herself onto our mother and me. Facing us, some wailing Nungal were squatting on the ground, trying clumsily to hide their faces behind their arms. Their skin was totally white and practically devoid of scales! Was this a genetic anomaly? Mamitu leaned calmly toward the one between them and said: "There is no cause for concern., these are Babbar (albinos); they are of the *Imdugud* variety!"

Royal blood flowed in the veins of my Alagní (clones). The unfathomable discovery shook me from head to toe. A murmur of surprise ran through the Amašutum. The news went through the colony like a wave out of nowhere. In the blink of an eye I became the focus of the Nindigir's (priestesses') regard. My mother's barely controlled amusement and the sheepish air of my sister embarrassed me profoundly.

Seeing me totally disconcerted, my progenitor drily thrust at me: "How were you able to give me confidence in you? One must never clone from unknown material! Your lack of attention kept you from noticing that it is I who behind your back selected the genetic material of the Nungal. You are from now on associated with this production. I hope that this humiliation will teach you a lesson..."

This was one of the greatest lessons of my life! To better my creator [An] and to flatter my ego, I had decided to produce as quickly as possible Alagní (clones) who would have offended him. To accomplish this and because of my insistence, Mam and I retained the genetic material of an "enhanced Šutum" who belonged, so to speak, to Abzu-Abba, our ancient king. Mam had seriously duped me by choosing genetic material whose identity she must have known perfectly well. Had she perhaps even changed the labels that accompanied the cells behind my back?

This incident placed me face to face with my responsibilities. My experiences with cloning had been up to now slightly hazardous. From now on, I determined to myself to never fail again and make myself ridiculous before my people. Nudimmud (the cloner) was the first of my surnames; I must in the future honor it as much as possible.

Hudili, my right arm, came to retrieve me. Our eyes were moist. Myself by my anger and his by emotion. He knew how, as always, to find the correct words: "Am (lord), you have given us the most beautiful of gifts. Royal blood flows in our veins. Perhaps we will be the instrument of reconciliation of the Gina'abul?"

### **Sé'et, Crystals, Dim'mege**

During much of this early period, Sé'et was out in the forests, observing the wildlife or conducting experiments. Sé'et, you will recall, was the Amašutum priestess who had been rescued by Sa'am on several occasions. She was devoted to Nammu and hoped to become her equal someday in terms of her knowledge, science, and leadership.

Sé'et, as Parks describes her, was a very very charming female, and Sa'am was strongly attracted to her. While she was said to be Sa'am's "sister", this may have meant nothing more than that they were each created by Nammu. That was her opinion of the matter.

The developing relationship between Sa'am and Sé'et bears watching, as it eventually becomes one of the most important elements, if not the most important, in Parks' story and perhaps in our own history.

There was frequent concern over Sé'et in this period, because she resisted carrying the crystals that were universally used for communications, and so Sa'am was often required to go out and search for her.

Those crystals were a highly important technology. Today we admire natural crystals for their beauty; we play with them, sell them at fairs and shows, and try to "meditate" on them. However, most people would be hard pressed to demonstrate that the crystals that we have are anything other than inert.

Yet ancient documents and scriptures are filled with references to special stones that have great capabilities, not only to perform energetic operations on other objects, or possibly to store and replay information, but also for communications -- long range and even sort of interdimensional, as in communicating with the "gods".

Parks cites and discusses a number of references concerning these matters.

We have our own "crystal technology", if you will, in terms of micro-miniaturized solid-state information-processing devices. We do not yet, as far as I know, have any crystal technology that in itself can communicate over long distances. Perhaps this is something to watch for.

Thanks to the use of their crystals, the band of Life-Designers were not oblivious to the progress of the war that had brought them to Uraš. They knew that the Ušumgal/Anunna were consolidating their hold over Ti-ama-te, and that this idyllic little adventure in the forest would soon have to end.

The molting of the Nungal was the precipitate cause of the group's pulling up stakes and going to the gates of Šàlim, "City of Eternity", the capital of the Abzu. Misunderstandings needed to be cleared up, as the Sa'am's Nungal appeared to be Babbar, who would have been anything but welcome in Šàlim. After some highly interesting interaction, all was clarified, and the entire group was admitted to royal quarters where they were to be housed.

It was pointed out that Sa'am/Enki was after all the *Barag* (King) of all the Abzus, including this one. In theory, Queen Dim'mege was his subject. In actuality, there were delicate adjustments to be made. During all the discussion, Dim'mege showed remarkable foresight: she knew the lords from the Dukù would quickly achieve control over the Earth, but by forming a powerful alliance with Sa'am, and with their mastery of agriculture and the needed equipment that they owned, they might retain some control over the situation.

"...I rightly wish to see your Kuku wallowing at my feet. You, like me, do not wish to see these louts profit from the riches of the Abzu. I therefore claim responsibility for the Mășanše (cattle) and the ensemble of the Ádam (animals) who will be tasked with assisting the Gina'abul of Dukù in their works of labor."

One should add, she also wished to become Sa'am's lover.

### **Nunkiga, Station on the Edin**

Although there was much to appreciate in the Abzu, Sa'am became restless there, and wished to construct a retreat for himself on the outer surface. Since the choice of a location for a new development was always dictated by the availability of *Dirannas* (Stargates),

Mamitu indicated a particular spot with an exceptional concentration of them. It appeared to be a large "Edin" well "west" (east) of Kankala (Africa). (Edin or Eden = plain in Sumerian; the connection with the biblical Eden will be seen in due course.)

Sa'am made some expeditions to the area and selected a place that had two medium-sized Dirannas. It was situated right in the middle of the vast "Edin".

It seemed dangerous to bring the Nungal out there to perform the laborious work of setting up the station, so Sa'am turned to the forty Anunna that were with them. Though it is always difficult to get any work out of Anunna, thirty of them -- those of double polarity -- took a real interest in the task.

Mamitu and Sé'et went along to advise on establishing a livestock facility. The station would need to sustain at least sixty persons and a flock of sheep would provide milk for them. For this reason, they named the place *Nunkiga*\*, "the Noble Place of Milk".

In stages, they created a small farm for raising fruits and vegetables.

\* NUN-KI-GA is the first name given to the holy city of Enki. One finds it so designated on the most ancient clay tablets, and later in the form ERIDUG [*Decoder*].

## Ukubi of Sínsal

We departed the Abzu and passed over the broad mountains bordering the northern [southern] hemisphere and its gigantic continent where the the Ama'argi maintain bases. Our craft crossed the northern [southern] ocean to reach Kankala. This land was like an immense abandoned garden. We followed a long strip of vegetation to reach the country of Sínsal [the Rift Valley].

Different types of savannah unrolled one after the other, passing from powdery ochre to dense green. The acacias were and still are the kings in Kankala. The landscape changed when we attained the Ukubi reserve. Volcanoes and lakes dotted the eternal valley.

An incalculable number of Ukubi inhabited these regions. We landed on the high plateau of the reserve. The site was a maze of valleys and mountains. Mam informed us that more than 200 million individuals had lived in Sínsal, but that the figure must be lower now due to the numbers taken by the Ušum (dragons).

Our vessel frightened the natives and the local fauna. We had landed near a small isolated village on the edge of a watery plain. Smoke rose from huts, from which I presumed that the Ukubi had domesticated fire. The dwellings were constructed of branches supported by stones. I stepped into one of them and noted some stone tools that were stored there. Cowhides covered the floor. Near the fire, dead branches and dried herbs seemed fated to feed the "incandescent mystery".

I rejoined Nammu and Sé'et at the center of the village. Suddenly a female Ukubi with her infant in her arms came out of a hut and headed off in the direction of the plain below. "By the Source," I exclaimed, "these are primitives, they are not simply *Adam* (animals)!"

My remark was hardly pleasing to Mam who retorted drily, "The omnipresence of fear and emotion in their daily life chains them to matter. On that account, they are hardly more *Adam* than you or I."

...The wind began to turn, leading to a break in the natural murmuring. I knew this particular atmosphere. Mam, totally exalted, invited us to move rapidly down toward the valley. A bit farther, we caught a glimpse of a friendly-looking Ukubi family. Hands raised, they communicated with the Namlú'u. The "primitives" undulated from head to foot. The etheric beings stamped their feet in rhythm, creating a cyclic pounding sound. Sé'et and I were stupefied by this strange custom. Nammu pricked her ears, counting the beats, finally stammering: "I don't know this combination!"

Disconcerted, she seized the Gírkú from my waistband, passed her hand several times along the edge of the crystal and shouted: "Namlú'u-Ukubi -- binary combination previously unknown!"

Our *génitrice* raised her arm and recorded the scene "on-the-fly". The rhythm was constant, but it rose in power. It suddenly became giddy, disorienting, creating a sort of trance among the Ukubi. The Namlú'u began to turn their heads in cadence...

In the next moment, An's fleet made its triumphant appearance on Uraš, having swept Ti-ama-te of its enemies. In that same moment, the Namlú'u vanished. This marked the first phase of their withdrawal from Ti-ama-te. Full and formal withdrawal occurred only a short time later.

## A New Colony

### Review

Readers by now have had more than a taste of the characters of those who waged the war that transformed our solar system, Ti-ama-te, and our planet Uraš, and the events leading up to the new situation have been mentioned. But we should take a moment here to review and sum up.

In our region of the Milky Way Galaxy, and in the constellations mentioned on these pages, at least, there exist some civilizations -- designated *Kadištu* -- with the genetic makeup, the orientation, and the training/experience to support the aims and programs of what

Parks calls *The Source*. Generally when Parks uses the words *God* and *the gods*, he is actually referring to imposters; it is important to remain aware of this.

What the aims and programs are, is not made clear, but the development of life forms through genetics seems to be a most important part. Because of this, Parks often refers to the Kadištu as *Planificateurs* and *Planificatrices*. These French words are normally translated into English as *planners*. However, in view of what they do in Parks' story, I with a bit of license translate as *Life Designers*, intended as a message to the advocates of Intelligent Design.

This solar system, Ti-ama-te, had been a primary Kadištu base, under the guidance of the extraordinary multi-dimensional Namlú'u primordial humans who had been developed here. The system was named after Tiamata, the Ušumgal queen of the Gina'abul of Margíd'da, who was the one most responsible for it.

Tiamata was definitely of Kadištu orientation, as were Nammu and Sa'am.

Other Kadištu races were here: the female Gina'abul known as Amašutum, the Ama'argi based in the Abzu of Uraš, the Urmah and the Imdugud.

Definitely opposed to the Kadištu, and also here, were royal Kingú-Babbar and related races, and on occasion Ušumgal. It's important to note that the Kingú-Babbar were (are?) violent enemies of the Ušumgal.

When Tiamata learned, via Nammu and Sa'am, that An and the other Ušumgal lords were developing the warrior Anunna race and the much despised Mušgir for purposes of conquest, she immediately prepared to wage war, against the advice of the higher Kadištu councils. This act was out of character for a Kadištu, but anyway this was her choice.

Tiamata quickly found an ally in the Kingú, and together they virtually annihilated An's Anunna forces in a single "day", but An and his close relatives, and a number of Anunna and Mušgir, escaped the main battles and came to Ti-ama-te, where they overcame the Kingú who were based here.

During that brief war, Sa'am and his party were also under attack by the Kingú, to whom their Kadištu status meant nothing or less. So Sa'am and his associates, and also about 300 surviving members of the Nungal Kadištu race that Sa'am had developed, fled here also. In the process of escaping here, Sa'am's creation Enlíl managed to isolate and chase Tiamata here too, and at a certain point in time not long after that, they destroyed Tiamata and all of her forces that had come with her.

In that moment, the Namlú'u departed... as they had told Sa'am earlier that they would. They had foreseen all of this.

While the most powerful Kadištu had withdrawn, the larger Kadištu community outside Ti-ama-te remained of course intact, and now set up a sort of quarantine... you know, the one we live under today.

Sa'am and his party had not taken part in the war. They had, one might say, dallied among the Ama'argi and done some genetic work, but suddenly reality came to them.

For having been allied with Tiamata and thus indirectly the Kingú, they could almost be seen as enemies of the Ušumgal local victors. They, the Ama'argi, and the Amašutum, were all trapped here with the powerful Ušumgal clearly about to take over the rule of the solar system. They needed to decide on some sort of strategy, and quickly.

### **Hudili's Address**

Hudili (the senior Nungal and Sa'am/Enki's faithful "right arm") addresses an emergency council of the Ama'argi, from the height of his imposing stature and in a piercing voice:

The victorious army can never exploit the Amašutum of Uraš without risking their total isolation from the rest of this universe.

Uraš is clearly no longer under the protection of the Kadištu, but it is always under their benevolent vigilance. The allies of the Source never completely abandon a place on which they have worked.

This is what we have learned, we, Nungal, when we were with the Sukkal.

You doubtless know why Tiamata had placed us in the hands of this race of Life Designers. The Sukkal are allied with the Urmah. The Imdugud come from the Urmah and Kingú-Babbar. Today, all of you present here in this Assembly are undoubtedly thinking that our metamorphosis has moved us closer to the Kingú-Babbar, but we, Nungal, are more Imdugud in our body and Sukkal in our heart.

With hindsight, and after all these events, I ask myself at what point Tiamata knew our secret affiliation. We were created by the very holy Enki and Nammu to whom we render eternal gratitude. We slept in some part in the depths of the genetic patrimony reserve in Nalulkára. Nammu-Damkina and Enki have awakened us forever. We are the worthy inheritors of the Kadištu knowledge.

We are but approximately 300 survivors, but we will do all that is in our power to protect you and to maintain peace. Tiamata has judged that this peace was endangered by the obvious designs of the Ušumgal. Let us render homage to our queen who is engaged in an absurd war, but who is devoted to preserving the premier mission of the Amašutum, that of maintaining peace in the heart of the Gina'abul.

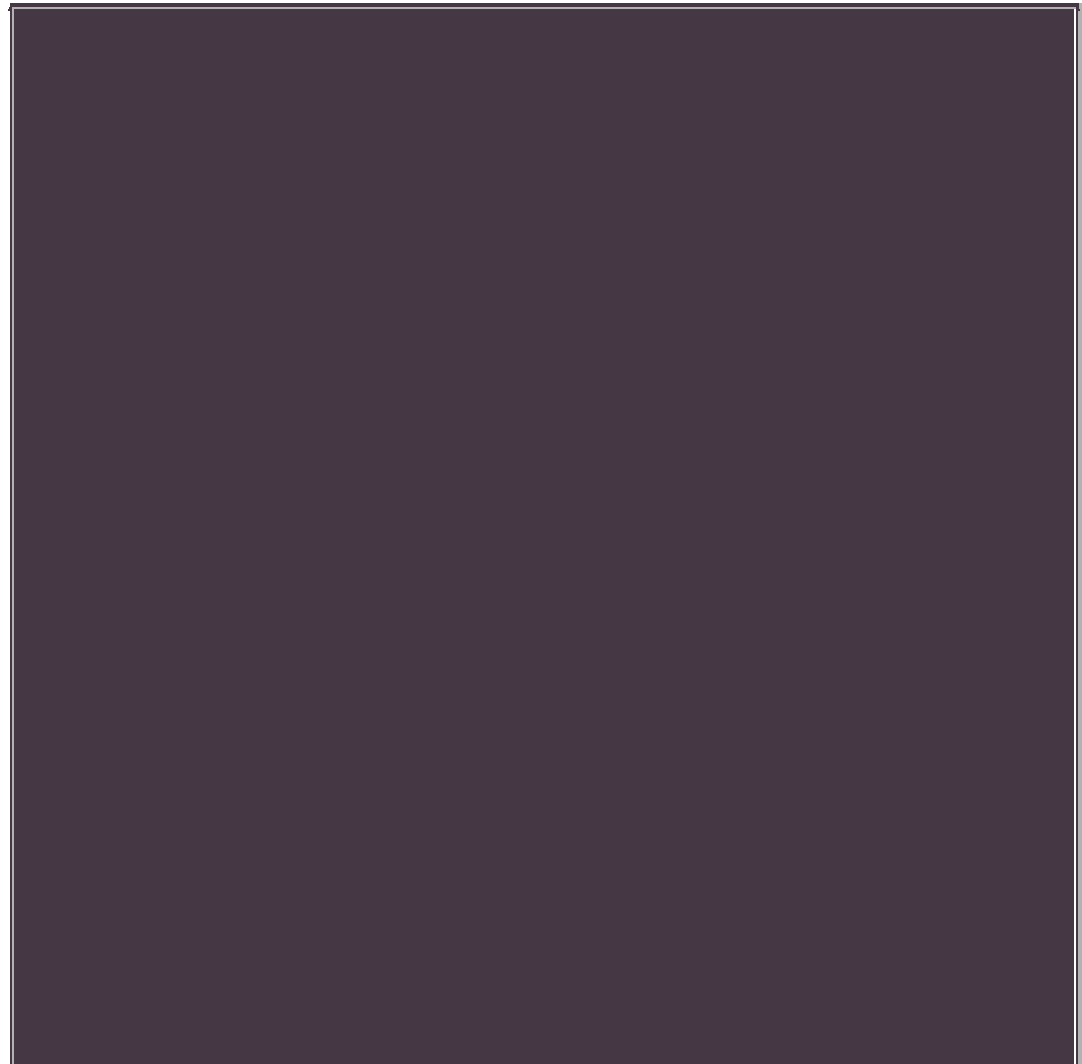
Wherever she may be, let us render to her our eternal thanks.

Sé'et called for calm, in respect for Tiamata. And the assembly stood in silence.

Then, Hudili concluded energetically:

When we go to meet the Ušumgal and their Anunna warriors, we will present to them the jewel of this planet. We will show them a Namlú'u. They will not be able to disavow the work of the Kadištu. The army of Ubšu'ukinna (Maia in the Pleiades) will not unfurl its ensign of victory on Uraš.

In the name of life, we will all see this together!





The Jewish traditions found in the rabbinical exegesis, itself traced from Mesopotamian and Egyptian beliefs, explain that

"The abyss named Tehom (taken from Tiamat(a)) raised itself and threatened to submerge the work of God. But in his chariot of fire (sic), God rode the waves and hurled at him great volleys of hail, lightning, and thunderbolts. God then dispatched Leviathan, the monstrous ally of Tehom, with one blow to the head, and also the monster Rahab with a thrust of his sword straight through the heart."

Tehom, the Abyss, and his "monstrous" acolytes surely represent Tiamata and her allies, who were mostly destroyed, expelled, or buried in the earth, which is to say in the hollow world of the Abzu (the Abyss).

As you will have understood, this grotesque allegory is intended to attest to the burial of the worship of the Mother-Goddess and of the Source by the alien usurpers. Whether it is Marduk who hunts Tiamat(a), Seth who pursues Apophis, Zeus who kills Typhon, Mikael who eliminates the villain Satan or even Yahvé who unseats Tehom-Leviathan, the story is exactly the same every time! We will see later that certain Biblical passages also equate the abyssal monsters (adversaries of the good and irritable "one God") to enemy countries, such as Egypt.

After the completion of Hudili's address to the assembly, Mamitu took Sa'am aside and told him that with her new power of *Niama* (that she had received from him), she was now able to view the future developments on Uraš, and they were horrible. Unimaginable anguish and bloodshed awaited them.

...The perverse beings who destroyed our queen's fleet are going to create bitterness on this world. The Namlú'u will fall and our own people will suffer to a point that you do not imagine.... my son, I see blood, much blood flowing...

Mam was practically in a panic and wanted to leave Uraš as quickly as possible, within the brief moment of time that she felt was available to them. She had calculated that they had enough ships at their disposal (about sixty Gigirlah) to escape with all the Amašutum and Sa'am's Nungal. But Sa'am recalled his briefing by the Kadištu and would not flee what he felt to be his responsibility.

In this discussion, Mam explained that this ill-fated planet had long been under the hidden control of the royal Gina'abul -- the Kingú Babbar. She had always concealed this information from the Kuku administration of Margíd-da (Ursa Major) who, had they known that Ti-ama-te (the Solar System) was dominated by their eternal rivals, would have come on the instant.

And so she had labored long and hard to maintain light on this planet. But now that the Kadištu had gone, she had no more spirit for it.

It was here that Sa'am told his mother that the Kadištu had actually turned over the vigil over the planet to them, Sa'am, his mother and sisters, and the others with them.

This was news, and she was moved by it. She said that it is very rare that the Kadištu ever make any suggestions to anyone. In this case, she said, Sa'am should disregard her earlier proposals. She opened wide her protective arms...

My son, I will support you unto the death, if that should come.

### **Exchanging New Names: Zehuti and Petah**

In the solemn moments following Hudili's moving speech, Sa'am/Enki without any reflection was moved to give to his premier Nungal the title/name Zehuti (= Egyptian Djehuti/Thoth). Please see the [Decoder](#) for decomposition of the Sumerian syllables in this word.

Thoth is frequently represented in the form of a being with the head of an ibis. One should know that the ibis is often reported to be the bird that symbolizes the dead who voyages in the other world before attaining the light. Thus, Thoth is justly he who "brings to the deceased the breath of life".

[His role is] similar to that of Seth's for the solar god, but contrary to Seth, Thoth defends the sun god not with a sword, but with magical formulas, because he is a great magician. We also note that Thoth personifies knowledge, science, and writing. He is generally considered as "the bird emerged from Ptah"...

Zehuti quickly returned the gesture, announcing to the entire gathering that henceforth he would name Sa'am-Enki Petah (Ptah).

Some correspondences between the Egyptian god Ptah and Sa'am-Enki:



THOTH

PTAH	SA'AM-ENKI
A <i>fashioner</i> , a creator of images (clones!). Images show Ptah seated in a potter's pose.	Nudimmud: "He who fashions and puts the images into the world" = "the cloner"
Hymn from <u>Iunyt (Esna in Upper Egypt)</u> : "Ptah-Tatenem first put the gods into the world".	Placed the Nungal into the world
"Beauty of visage"	"The well-fashioned (beautiful) lord"
God of the terrestrial depths	Ruler of the abysses Kingdom is the Abzu from which comes the Egyptian term Abdu.
Caused minerals to grow in the depths of the earth. Occupied with the forge and gold. The divine smith (metalworker).	Occupied with the gold mines for the Gina'abul.
Protector of artisans Mason of the world	The Master Mason

Etc.

More evidence will be provided as we proceed, supporting the concept that Sa'am-Enki corresponds well to the Egyptian divinity Ptah.

### Fallen Angels

A fracas in the streets of Šàlim and a call for "Enki, Enki!" awakened Sa'am-Enki from his rest and brought him quickly to where Ama'argi, Nungal and Anunna were gathered, very excited, while flying vessels of the Kingú passed overhead. Zehuti came to meet Enki and quickly explained: a contingent of Kingú was requesting asylum in the Abzu! Enki's decision was required on the spot.

Only one choice was possible, though this was not without its risks. The Kingú were forbidden to remain in the Abzu, but they could take refuge in the numerous grottos and natural tunnels hidden within the earth's crust. (Do we know about these today?) The royal Gigirlah stayed on until the Ama'argi finally trained their guns on them.





That is how a certain number of Kingú came to take refuge under the mountains of Uraš.

This is one of many paintings depicting the theme, always with the same elements: angels rebelling against God and falling to Earth. In the usual theocratic interpretation, these angels-gone-wrong (after all, they opposed "God", they mated with God's human creatures, etc.) are being punished for their sins.

But many events could account for this racial memory. Here, Parks suggests the banishing of some of the Kingú to homes under the surface of the Earth after being defeated by An, Enlíl, and the Anunna, though none of these players could be called angels by any stretch.

And - how ironic - An, Enlíl, and the Anunna themselves, the would-be Gods, were chained to the Earth by the Life Designers after destroying the Queen, Tiamata.

Parks also cites the interaction between the "angels" of god of the Earth (the Anunna, "angels of Yáhvé") and the Nungal (sons of the Elohim).

### **Aria**

The incident of the Kingús' requested asylum clarified and brought immediacy to the

situation. Sa'am and his people could not remain in isolation while his Kuku were consolidating their hold on the planet. At the particular moment, roles were still fluid, and now was the time to attempt to optimize them. The first step was to mark their territory and to signal their presence.

Zehuti was ordered to take command of 100 Gigirlah and to begin patrolling the planet's exterior, keeping in constant communication. Mam, Sé'et, and Sa'am posted themselves on Aria (Antarctica), the sparsely-populated boreal (southern in our times) continent on which the Ama'argi had established several scientific stations.

Aria was a verdant country upon which the north (south) wind played agreeably, sometimes melodiously with the airs around the declivity leading toward the Abzu.

#### Aria (Antarctica)

The name of this frozen continent of today has surprisingly rich ancient associations. Rich and varied, yet Parks' information unifies them handily, once it is understood.

The Sumerian form, A-RI-A: "desert country, region".

Connotation in Latin vocabularies is "melody".

Sanskrit: colonies established in India, also designating "nobles" or "masters".

Egyptian Book of the Dead: Ariâa, meaning "guardian" and above all "gatekeeper of the opening to Amentet (or Amenti)", which is to say of the "other world", the abode of the righteous" in the Egyptian funerary texts.

The Egyptians of the more recent dynasties regrettably confound this "other world" (indicating the terrestrial Duat) with A'amenpteh (Atlantis).

Sa'am's party landed in a region "filled with natural folds" -- mountain ranges! He had never seen such as these up to this time. The elevations were snow-covered. No Ukubi had ever been implanted there.

The peaceful plains basked in a temperate climate. But this was far from the temperatures of Margíd'da (Ursa Major) or of Mulmul (the Pleiades). Sé'et shivered a bit.

## Briefing (2)

Mam said to us suddenly, "The time has come!"

She brought out a small yellow crystal from a case on her waistband and twirled it above her head. In just the time it took to turn her head several times to scrutinize the surrounding area, two Namlú'u appeared suddenly in our dimension. They seemed to me even larger than those whom we had been accustomed to meet. Their stature impressed me terribly.

Neither Sé'et nor I had known that it was possible to summon Namlú'u with the aid of a mineral like that.

"These are Namlú'u from very high levels. I am the only one to possess this crystal; no one must know of the existence of this stone! Dim'mege is its guardian when I am absent from this planet," whispered our progenitor.

Nammu then addressed them with these words:

Welcome to you, and we thank you for honoring us by your presence.

Mam raised her hand. The two beings tall as mountain responded in the same fashion. One of them suddenly changed his physiognomy. It was only at that moment that I understood that the Namlú'u are polymorphs. My stupefaction was even greater when the being addressed us in our language.

The creatures of the world of duality are good companions when they detach themselves momentarily from the ego to meet us. It is always a joy to meet with you, *Šubatám*.

SUBA<sub>2</sub>-TAM (brilliant reflection) was the name that the Namlú'u gave to Mamítu-Nammu. The Sumerian decomposition of this epithet can equally be translated as "brilliant precious stone". As so often happens, the Sumerian offers another translation thanks to a game of words. The surname can equally be transposed to ŠUBA-TÁM, "the brilliant guardian", which conforms to Nammu's role as the great life designer of Uraš.

Times are difficult for the allies of the Source. Specimens of limited flowering, belonging to our own family, arrive on Uraš. You do not know them yet. They are different from the Kingú. They have hunted your creators and are actually in conflict with the Kingú. They disturb the fragile peace that dwells in Ti-ama-te (the solar system) and wish to transform this part of our universe.

Yes, we have seen these beings. Our founders have also spoken of them and of their relations with the Kingú. They call them the Gílimanna (Celestial Bestiary) [see *Decoder*]. The last Kadištu with whom we have been in contact actually are the Urmah. What can we do at this time to please you?

We have thought that it would be judicious to introduce you to these Gina'abul in order to inform them of the genius of the emissaries of the Source. Your presence thus revealed cannot but contain their malevolent projects.

Heaven is immense. Its stars are infinite; some are born today while others die at the same instant. The ocean is great and its pearls innumerable, but some seem more pleasing to view than others. Uraš is vast and its different forms of life are considerable, but are all subject to the rhythm of the KIGAL which arises from life, death, and rebirth. If a primitive form of life issued from the Source wishes to install itself on Uraš, we cannot stand in its way.

The KIGAL of Uraš is a place where changes regularly occur. It is a world of change and duality.

This world will go to its ruin if the plans of the Gina'abul are not restricted. You yourselves are in danger!

We are not ignorant of that, Šubatám (brilliant reflection).

Our first role was to guard the KI of Uraš for the emissaries of the Source. We have done that for many Limamu (millennia). At present, a master of the KI has been designated by you, yourself. We rejoice to see that he appears to be your son.

Nothing happens by chance, Šubatám. Our founders have truly not been repulsed from Ti-ama-te (the solar system), but have retired temporarily to allow duality to have its way in this world where the evolutionary process of the soul largely predominates. However, the founders never cease to watch!

We defer to your judgment and that of your son Enki. If you think that it would be wise to introduce us to your brothers, then we will agree to it.

### **Prophetess**

*He is there, he arrives, the murderer of our sovereign. His project is horrifying! The furious winds blow with him. She falls as a flowing star in the night, she, the faithful ambassador of the Source who dreamed of a permanent truce for all the Gina'abul. In the shadow of the patriarch sidles the carnivore, the seducer of the Nations. The Sipad (herder) of the flock whose march is teetering. His designs are sinister. The multitude honors him blindly with a single voice. He drinks from their sorrows and his work on the earth... and she falls, the Ama (mother), she plunges into the deep ocean. No one can do anything.... The wave, the breaking wave...*

**Align with Us or Die**

Who owns the Earth? Who owns the Solar System?

Many would say "Whoever has the power to claim it."

The religious person would add "Only God has that power."

In Anton Parks' reports -- his books -- there are races who, by their orientation, by their training, and by their genetics, are closer to "The Source" than the others. And while they do include fierce warrior races among them, (e.g., the Urmah), these races generally do not claim and hold territory. That is not their way.

To the great consternation of Tiamata, Mamitu-Nammu, Dim'mege, and others who had established the great life-creating experimental station that was Ti-ama-te. They could not understand why numbers of Kingú were permitted to remain and flourish here; these haughty royal Gina'abul were slaughtering and eating the precious Ukubi and other creatures that were being developed.

The final straw for these Amašutum had been the discovery that An and the other Ušumgal lords were developing a powerful new army of Anunna and Mušgir. Against the advice of the higher Kadištu councils, these Amašutum formed an alliance with the Kingú and determined to drive the new threat out of this part of the galaxy.

And they had very nearly achieved their clean sweep, but there was a problem: Enlíl, Enki's misguided creation, had managed to corner Tiamata and chase her all the way to Ti-ama-te with the Ušumgal and an unknown number of their warriors joining the chase; Sa'am-Enki and some 300 Nungal had followed, hoping to rescue their queen.

And then the gates closed. Whoever was here, was here. Nobody could leave and no one else was entering. [What gates, you ask? The *Diranna*. See Stargates. These are apparently easily defended from within, and control over them has never been achieved by any party quarantined in this solar system. Indeed, that is the quarantine.]

Shortly after that, as we saw above, Tiamata was killed, her mothership was destroyed, and then Sa'am received the telepathic message from his father, An: Victory was total, and Sa'am was to join them immediately.

This was the setup for an epoch-making meeting that took place in the very important African savannah: "Sínsal", the reserve for the development of "bipedals", and known to us today as the place where the remains of the earliest proto-humans are found.

As we will see, everything about this meeting could be seen as a jockeying for power or power arrangements. In that sense, it set the theme for all future human activity down to our own time -- although humans such as we know them had not yet been created -- and we would hazard to say, nonhuman intelligence (ETs, gods, God, or whatever you wish to call them) in this sphere also.



Dim'mege and Mamu were planning to assert their territorial control, even to the point of challenging the very presence of the Ušumgal, and they were expecting the Namlú'u to appear and back up her claim. They had expected to see a straggling remnant of the Anunna army. But they were in for some unpleasant shocks. The first was the sight of the tip of Africa, inundated by the tidal wave that had been created by the plunge of Tiamata's mothership.

The second, upon reaching Sínsal, was the view of the victorious armada, hundreds of thousands of warriors lined in military precision. Facing them, Sa'am's party consisted of himself, Mam, Sé'et, Zehuti and Dim'mege, flanked by a hundred Nungal, some Anunna who had arrived on Uraš with them, and 400 Ama'argi. No match.

But it was the Kuku (ancestors) who were stunned, and the cause of it was the sight of the Nungal. With their light skin they were taken for Kingú Babbar and the cry went out to kill them on the spot.

But Mam took the verbal offensive, declared the presence of the invaders to be an outrage, and refused to have to justify in this meeting place the species who belonged to Mam's group.

At this point, the Kuku emerged from the mass, followed by Ninmah and Enlíl. Sa'am immediately noticed that Enlíl had not molted, as had his Nungal. This business of who molts and who doesn't seems to be key among all these races and genetic operations. At any rate, Sa'am with his knowledge of cloning almost lost himself in contemplation of the implications of this curious discovery.

Anšár (creator of An) brought the focus back to matters at hand by reminding Mam that her mistress and creator, Tiamata, was defunct and could no longer give her cover, and that Mam was henceforth under the Kukus' "divine injunction".

Sa'am took a moment to scrutinize the spirit of one of the Anunna standing near the Ušumgal. He wanted to learn how he was seen in their eyes. What he saw was confusion in their hearts. Sa'am was the son of An, with the power to command them, but also a coward who preferred to take refuge in Mam's petticoats rather than join them in combat...

Enlíl then signaled his soldiers. With a great din, first one and then three more cadavers were projected into the air, landing heavily at the feet of Sa'am and the others. They were a green Kingú, a Kingú Babbar, an Amašutum, and an Urmah warrior.

Again, Sa'am the geneticist studied the face and body of the Urmah, never having seen one before. The skin was golden as the sun, his hair of an ochre tone...

"That is what we do to our adversaries," broke in Anšár. "This is but a pale reflection of the torrent of blood that has been spilled on account of Tiamata and her allies. It is Enlíl, our champion, who led us to victory. It is to him that comes the right to administer this territory. You are in our grip. Align with our side or you will all die.!"

The little pageant continued with Ninmah stepping forward to announce that her lover, Enlíl, has been proclaimed Master of the Mardukù (the Laws) by the combined Ušumgal Council.

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Please review Laws. Without an understanding of these Laws -- who wrote them, what they were intended for, and how they were subverted -- many other understandings will escape the reader as we move through these books. Don't forget to think about the role of laws in religions, highly pertinent. Also, keep your eye on this very interesting character, Ninmah. A Kadištu. Or was she? Sometimes she herself would have liked to know. But that's life on Uraš for you! It helps you find out who you really are.

Another note: While the Ušumgal Council appeared early in the *Chronicles* narrative, it seems to take on great prominence from this point forward in the history. Clearly, some key event concerning this council has transpired.

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Ninmah continues...

"The Anunna High Dignitaries have also voted. To [Enlíl] alone accrues the right henceforth to administer the Anunna of Dukù. Therefore we have accorded him the title of MARDUK.

"We wish to have no further effusions of blood. Your destiny is in your hands."

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A momentous detail that the Assyrian specialists have never understood: *Marduk* is not a proper name, but a title given to him who possessed the full powers, that is to say, who was the Master of the Mardukù. [See linked references above.]

In the Mesopotamian mythology Marduk is the son of Enki, we know that to be true, except that Marduk is no other than Enlíl at this precise point in history. [The specialists do not understand that Enlíl is Enki's son. In fact, they seem to be unaware of the entire cloning enterprise (and how this clouds the meaning of family or parental relations) that was so all-important.] We will see at the end of this work [AG] and throughout the third book that Enki had another son who also carried the title of Marduk. This explains why the tablets make at one point a clear distinction between Marduk and Enlíl while still amalgamating them in certain versions.

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A moment of discussion between Dim'mege and Mam, and then Dim'mege stepped forward to pronounce, as sovereign of the Amašutum of Uraš, that she would not oppose the coming of the Gina'abul, but the first-ranking of Uraš would have to be consulted.

And who would they be, joked An. If there were any beings more evolved than these ridiculous Ukubi (apes), let them show themselves now or forever quail before our presence!

Well, that was a moment. Dim'mege signaled with Nammu's yellow crystal and some fifty Namlú'u popped into the KI, right in the middle of the Anunna formation, quietly and effortlessly bumping the soldiers aside.

A moment of cold panic seized the Anunna in their columns, who then moved to distance themselves from these beings, tall as mountains.

Zehuti then moved to join with the Namlú'u, and from that position, addressed Enlíl:

As the premier Nungal, and full member of the Kadištu, I allow myself to assign to you the holy presence of those responsible for this place. They are surprising beings who conjugate all the qualities of emissaries of the Source. You who wish to pass yourself as the Šàtam [territorial administrator] of Uraš, you must accept the Namlú'u, in the name of the Source of whom we are all issue and in the name of your creator Sa'am-Enki, master of this place!

Here, Zehuti prostrated himself before the Namlú'u; Sa'am and his group did the same. But the Anunna remained stunned by all that was taking place. The Ušumgal, with nothing to say, said nothing. An had become feverish. Enlíl watched him from the corner of his eye. And then, with a nervous snigger:

"Never! Never will I kneel before these creatures who are no parents of mine!"

"Not even before your creator Sa'am-Nudimmud-Enki to whom you owe your life as do all your Nungal brothers present here?" asked Zehuti.

"I have no common origin with you and your Nungal brothers," responded Enlíl. "Am I modified like all of you? Have I the white skin like that of the Kingú-Babbar traitors? I recognize but one authority, that of my fathers with whom I went to battle in the heaven. He who you call Enki is for me Nudímmud. As a son of An, he is just a brother to me, but not my parent!"

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Yet another important element that seems to have escaped the experts on Mesopotamian tablets: the bloody disputes between Enlíl and Enki are not over fraternal order, but over ascendancy (lineage). In fact, there exists an ancient Sumerian tradition in which Enlíl definitely descended from Enki and his spouse, the goddess of the Earth Damkina. The specialists, troubled by such documentation, have preferred to put it into their heads that it must not be the same Enki (even if it was the same spouse Damkina as in the other texts), and have thus transformed this Enki into an obscure god of the Earth of whom no one knows anything...

This confusion is explained by the fact that Enlíl, from his arrival on the Earth, profited from his notoriety by creating a deviation between his creator and himself. This devious maneuver permitted him to record himself as brother (at times even elder brother) of Enki and not as his son. Only the Ušumgal, the Nungal and the ancient Anunna knew the truth. Time has taken care of the rest.

Other documents of clay reveal however this hidden filiation, as for example the tablet K 5157 (bilingual text, part of the Babylonian Liturgies -- Paris, 1913) where it is stated: "[Enlíl], whom the father who has engendered you, Enki, (and) Ninki, send you a prayer in my favor."

Ninki ("priestess of the Earth") is a name given to Nammu, but also to her daughter Sé'et.

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An interceded here, offering a kind of reconciliation, showing a "magnanimous" side. He thanked "Nudímmud" for having integrated the diverse heretofore-unknown species of this place. He said that the information that Sa'am and Nammu had compiled would be of great support to their project. And while Nammu had not been able to eliminate the influence of the Kingú over Uraš, at least Sa'am had been able to resist them, to the point where none were in evidence at the moment.

For all this, he rendered thanks to Sa'am and agreed the name ENKI was sound and well-deserved. The Master of the KI will be their teacher and will guarantee the development of the colony.

Furthermore, Sa'am had already worked for the survival of the Anunna in the first battle on the Dukù.

For all this, Enki will be given the full rights to manage his domains, and of course he has the rights to all of the Abzus of Ti-ama-te (the Solar System). Enlíl will be the Šàtam (Administrator) in chief of all the Anunna developments. Enlíl and Enki will work together for the survival of the colony...

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The Jewish literature and the texts of the Koran explain that Satan cohabited with the "angels" because he was a part of the same celestial family and he was himself in the service of God (=An). The Mesopotamian mythology indicates itself that, upon the arrival of the Anunna on the blue planet, the Earth was given to Enlíl and the Abzu to Enki... But the texts do not indicate that Enki and the priestesses who surrounded him were adroitly deprived of their rights and of their legitimate oversight of Uraš.

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...Ninmah will remain in the Uraš colony with her lover.

The Ušumgal will purify Ti-ama-te of their enemies. Once that is achieved, some of them will return to Udu'idimsa (Mars) with the High Council and "one other" will rejoin the colony of Enlíl on Uraš.

Here Enki was momentarily nonplussed, and Sé'et took the opportunity to step forward and speak her mind. She might have done better to hold back, because this resulted in An's proposal to exile her to Mulge for her troubles. Interesting and most significant point: An put this to a vote of the seven members of the Council, of which Enki was counted as one (due to his having inherited the position from the father of them all, Abzu-Abba, whom he had killed in the first days of his life).

His vote made no difference; in fact they knew he would vote against so they never even asked him. It seems that majority rules in this Council institution.

As the Anunna soldiers were taking Sé'et away, Mamítu and Enki protested, which resulted in a peremptory decision by Anšár to send her to Udu'idimsa (Mars), where he felt she would be more useful anyway (there being too many Kadištu on Mulge). Or did he have other intentions for her? It was noted that he gave her an odd look.

Further negotiations ensued, with Dim'mege and her Ama'argi being granted the rights to her territories but in return for services that would be required of them.

### **Briefing (3)**

The reader may have noticed that scattered throughout these pages are occasional passages designated "Briefing". These contain information from Kadištu sources, as Parks recalls them, and they invariably have value that passes beyond the activities of the moment but can help us today in our understanding of the pageant in which we find ourselves. Designating them as "Briefings" is intended to assist the reader in locating them using the menus or the search engine.

One of these occurs at this point in the narrative. At the end of the Sinsal meeting, An is reminded of the Namlú'u who had been silently standing in their midst. In fact, his soldiers were becoming disturbed by this. An looked up at them, became rather uncomfortable with their presence, and made a dissembling attempt to approach them. We will pass by that, except to say that it clearly angered the Namlú'u, one of whom replied thusly:

We are not party to your dealings. Your words are the sickness of your affliction. You seem to lose yourselves in a perpetual disequilibrium of expression of the Source. This brings to you an erroneous vision of the world that surrounds you and distances you from inner peace.

May the emissaries of the Source who work in the heart of your group lead you toward true wisdom.

Do not deceive yourselves as to your adversaries! Contraries are always attracted; this is not a fatal thing. Take the time to hear what they have to say to you. Some have a positive influence and others are diverting. Watch them acting and perhaps even enduring to guide your line toward reason.

The effort must come from you. No one will do it for you.

The time has come for us to withdraw progressively from this density, which is in great peril.

At this point, Mamu overstepped. She attempted to command the Namlú'u to remain:  
**YOU HAVE NOT BEEN PROGRAMMED FOR THAT!**

In doing this, she showed that she too had failed to grasp some basic matters. The Namlú'u then were required to give her a gentle dressing-down, in front of her enemies:

Emotion gets the better of you, Šubatám (brilliant guardian). We have not been programmed at all, contrary to your own creations. You seem sometimes to forget it, but this is justified by the fact that the females of the Gílimanna (Celestial Bestiary) did not participate in our conception.

We are but simple conduits linked to the Source. We have no particular obligation other than to propagate the light.

Our creators left this density in order to allow you to experiment with your ideologies. This quest that guides your hearts has been in progress for many Limamu (millennia). The coming of all these soldiers represents the final phase of the work of the Gílimanna (Celestial Bestiary) on Ti-ama-te (the solar system). This phase will take whatever time is required for total realization, but it will lead the Gílimanna to an impasse if it persists on this path.

For us to remain near the Gílimanna while it develops the most painful phase of its project of demolition, would lead to suicide for all of us.

Šubatám (brilliant guardian), guard your energy to aid your own. You have no need of our services to complete the work of your life. We leave you now and may reason win you over and never be at risk of losing you in eternal torments...

I heard "Good riddance!" from the group of my Kuku (ancestors). The Namlú'u disappeared from our reality, scattering several Anunna.

Was it a farewell or simply a "till we meet again"?

## Aftermath

This "briefing" went down hard on everyone present on the Sínsal that day. The Anunna soldiers, for example were left in anguish. Thinking themselves to be the most highly-evolved form of life and now able to relax in their new idyllic world, they had been quite disillusioned by the vision of the Namlú'u and the things they had said. They went back to their Gigirlah and took to the skies. An, for his part, was totally confused.

Sa'am's Kuku, Ninmah, and Enlíl were furious. Sa'am and his people went to their various vessels. Zehuti had started to board with Nammu and Sa'am, but Nammu gestured him away, to go find some other vehicle.

Sa'am was disconsolate, head in his hands, but Mam pulled his hands away and gave him some slaps. She was highly disappointed with him, whom she had thought to be a Kirišti (Kadištu emissary, working in the universe for the Source), because he had not acted to save his sister. She went on to list all the things that Sé'et had been doing for him, and it was an impressive list.

But she did not seem to know or acknowledge how much Sa'am truly loved his sister, and how much he was grieving. This was cruel.

This seemingly minor matter -- how much Sa'am loved his sister -- is actually of an importance that cannot be overstated; it leads directly to the key theme of the following book, *The Awakening of the Phoenix*! In fact, there could hardly be any matter more important to us today, because its deliberate misappropriation has become a core component of the very thinking and personal orientations of many of us.

How can that be, and what is that theme? It is the idea that Sé'et/Aset/Isis and Sa'am/Asar/Osiris were *sister souls* or *celestial sister/brother*. Their long train of incarnations is traced, as is the means for conducting the inseminations and the soul pathways that make it

A tasty extract from the gnostic Nag-Hammadi text, "The Origins of the World", Codex NH2-5 ; 20:

"When he (the first father) learned for certain that there existed before him a luminous immortal Man, he was profoundly troubled, because he had declared to all the gods and to their angels: 'I am God. No other exists beside me.'

"And he was frightened by that which perhaps they, from that point on, knew: that one other than he had existed before him and could condemn him! But he, insensed as he was, ignored this condemnation and took it lightly. He said, "If someone was before me, let him appear, that one may see his light. And no sooner had he said that, than a light shone forth from the *Ogdoade* who is in the heights and crossed the seven Heavens and the Earth. When the first father saw how beautiful and clear was this light, he was stunned and became confused. When the light had appeared, a marvelous human figure was shown in it..."

Extract from the Babylonian poem Atrahasis, lines 1 to 26:

"When the gods had the task of man, endured the duty and carried the burden, the burden of the gods was large, the work was hard, the distress was immense.

"The great Anunnaki imposed on the Igili (Nungal in Sumerian) a sevenfold burden..."

"As they agreed, the great gods drew lots: Anu returned to the Heavens, Enlil took the Earth for his fiefdom, and Enki, the prince, received the inland seas.

"When Anu returned to the heaven, the gods of the Apsu (Abzu) descended; the celestial Anunnaki imposed the burden on the Igili.

"These gods dug the watercourses to open the canals... In that manner they carved out the Tigris and then the Euphrates rivers."

possible to proceed.

And Parks shows what has been made of this, and by whom, for the purpose of controlling humans.

A preview/introduction, translated from Anton Parks own page, is being constructed on our page [Heru](#).

### **Destiny of the Nungal**

A follow-up meeting took place that same evening. Important matters needed to be discussed.

For example, the dispensation of the code of laws, the Mardukù. Decree 40 designated Sa'am as the sole possessor of the rights to put the Mardukù into practice. But the Kuku wished to name Enlil as the Master and Administrator of the Mardukù, with Sa'am being constrained to the more limited role of Chief Executive (whatever that may be). Would Sa'am be of good will and cooperative?

They raised another issue.

While An and his warriors had soundly defeated the Kingú and were consolidating a position in this solar system, clearly this was but a local victory; the gateways out of the solar system had been closed. Whatever they were going to have in the way of a base was going to have to be constructed here from locally-available resources.

An and his creator Anšár were envisioning a colony that at the very least could provide their people with food and other survival needs, and which sheltered sufficient stargates to allow travel and communications around the solar system. For this, Sa'am-Enki thought of the vast Edin plain in the middle of which he had established his little Nunkiga (Eridu) agricultural station. This was in an area north of present-day Iraq, near the Taurus mountains. Here there was a concentration of more than twenty Diranna (stargates).

And so Sa'am-Enki suggested this site. An, Enlil, and the others were enchanted with the proposition, and they all went to inspect the place the next day.

There they found some Nungal working in plantations where Sé'et had been developing medicinal plants. Enlil found this quite disagreeable, it being more of a pastoral place than a potential command post. But they also saw a practical drawback: the area was quite arid and waterways would need to be constructed. Lacking any equipment for achieving this, the prospect was for rivers and streams to actually be carved out by hand labor. But who would do it?

An would not consider using his victorious Gina'abul warriors for such a menial task. Sa'am-Enki suggested Kingú prisoners of war, but An drily replied that he was not in the habit of taking any prisoners of war. Amasutum were actually proposed.



In the end, it came down to Enki's faithful Nungal, who were made to report to work without even the use of hand tools that had been offered to them for their use by the Ama'argi. The justification for using them was that they contained some Kingú genetics.

This development actually physically sickened Enki for quite some time...

Eventually, Dim'mege alerted Mam to Sa'am's condition. Partly to shock him back into action, and partly because it simply was needed, Mam paid a visit to Sa'am, informing him that she had arranged an Assembly of the Ušumgal High Council to meet there, in Sa'am's own Abzu, the next day, to finalize the division of tasks and lands before An returned to Salbatánu (Mars). Mam and Sa'am would preside over this Assembly.

"...Raise yourself, show to your progenitor, to Enlil, to the ensemble of Nindigir (priestesses) of Uraš that you are worthy of their confidence! You have been associated to the Source by my intermediary. I chose you even before we were informed of your hidden filiation. You are blessed by the Kadištu (Life Designers). Have they not revealed to you your mission? Before looking after others, take care of yourself quickly my son. Do not disappoint me, Son of the Water!"

Sa'am was divided over this new prospect. He was, after all, partly the creation of An. He was part Gina'abul and he shared their pride. Was he ready for this new commandment from his mother? What did the Gina'abul have to say to him? These were the questions with which Sa'am faced the Assembly next day.

We will not have the space here to reflect the rich description of the proceedings that you will find in Parks' book. We do want to cover the key events of this epic meeting between Mam, Dim'mege, Sa'am, the Ušumgal de Margid'da (*Ursa Major*) and their fifty Anunna dignitaries.

The physical arrangement was in the time-immemorial manner of the Amašutum: a throne composed of two seats (occupied by Nammu and Sa'am) presided over several rows of benches.

Dim'mege was placed near An, in the first row. A piece of gilded silk, richly brocaded, covered her nose and her mouth... doubtless a sign of dissatisfaction toward the High Council. She appeared to have lost some weight.

First on the agenda, raised by Sa'am, was the fate of his poor Nungal, 300 individuals struggling with the gigantic physical task of constructing the colony's waterways with practically their bare hands. He wanted to know why they could not use Kingú prisoners for this.

Lahmu, the son of Abzu-Abba, got right down to it:

"If you had not created Alagni (*clones*) from impure blood, you would not be in this position, young imbecile! The Nungal have the fate they merit. They are bastards whom no one in this assembly had wished to see born, including Tiamata, your "genetrix" (*progenitor*), and yourself!"

"What audacity!" cried Sa'am.

"Are you then so old that memory plays games with you these days? It is Anšár himself who had solicited our queen for the creation of the life designers, with the sole aim of cloning soldiers who would be under your control, that is to say the control of the Ušumgal de Margid'da (*Ursa Major*). The Nungal were assembled partly from sequences composed by your own creator, Abzu-Abba. I then took the responsibility to reprogram certain genes during the final sessions. As you know, we were pressed for time and the cloning sessions were realized rapidly. Specifically, Nammu was opposed to the reutilization of an unknown material."

An and Ninmah crossed regards...

Ninmah rose calmly and appeased the assembly with a tranquil voice:

Lahmu truly needs someone to revive his memory! Let certain members of the Assembly be definitely advised of the following facts:

Sa'am-Enki is not responsible for the physical state of the Nungal! As he has just declared, he has merely utilised an existing material. He cannot be entirely blamed for his error, because his act was foreseeable! May the truth be known here and may our children work together for the survival of our colony.

I have always had access to the genetic patrimony of our race. With the accord of the majority of the Ušumgal, I have secretly been charged by An with modifying the gifts of certain cells...

We suspected that Sa'am was going to have to create Alagni (*clones*) in his haste. Also he fell into the trap that had been set for him by his Kuku. The Nungal would not have been able to survive in the plan of the Ušumgal, so it was simpler that they be made in the image of our sworn enemies, the Kingú-Babbar! Believe me, Enki, the Nungal would not be living today if events had unfolded the way you think. Their presence at our side is finally a blessing.

We provided here a taste of the contentions that characterized these momentous proceedings. But again with the limitations of this presentation, we can do little more than to state that the following conclusions were reached:

- In spite of Sa'am's fervent wish otherwise, the Nungal would be required to complete their labor and assist in the establishment of the colony. Those who survived would have their lives saved.
- The established presence of the Kingú in this system from the night of time would be respected.
- Sé-et would remain a prisoner.
- Zehuti (Thot) would be granted freedom with Enlil's blessing.
- The Ušumgal had maneuvered into a position of control over the Mardukù texts, with Enlil henceforth the colony's Šätam (Administrator) in Chief.

In formalizing that last point, Ninmah performed, with the unanimous accord of the Assembly's permanent members, the ritual of the transmission of the Divine Laws on her lover, depositing on his shoulders the pectoral of brilliant crystals, Gina'abul symbol of supreme authority. These were the ME that contained the precepts of the line of Anduruna (Gina'abul star system in the Great Bear constellation). In these crystals was figured, among an enormous mass of information, an integral copy of the Mardukù with all the rules that composed it. This act was heavy in meaning, as it placed Enlil "above" the laws...

The contentious proceedings were by no means completed with that. There remained the hard choices that would determine the character of the new colony that, as we show a little further down this page, was being established at *Kharsag*, in the Taurus Mountains southwest of Lake Van in present-day Turkey.

We have provided numerous illustrations of this area. Readers would do well to click [here](#), opening a second explorer window onto the series of illustrations, and lending reality to the points of the debate or rather the struggle taking place at this point in the great assembly.

It is quite striking that the factors driving the establishment of this place that became so iconic in the memory of the as-yet unborn human race -- after all, *Eden* -- seem so understandable and reasonable to us now, when we are able to learn of them.

Thus Ninmah had been thinking of a base, actually to be the principal residence of the colony, in the mountains of the South, to which she had given the name Dukug. It would support the development of the river system being carved by the Nungal in the vast Edin (the plain). This would be a forest city where would dwell the fifty Anunna dignitaries forming the Ušumgal High Council.

The Assembly was hardly of one mind over this idea. An, for example, was opposed; he couldn't understand the benefit of putting so much effort into the construction of what would be a temporary city. But Enlil believed it would endure a good length of time... the time required for the Nungal to accomplish their task.

Anšár supported An, proposing to simply install the colony where they were, in the Abzu, without bothering to consult Sa'am who had been given authority over that realm. But that was out of the question for Enlil anyway, who needed to have the colony be near the Edin where he could keep an eye over the progress of the Nungal.

Sa'am remarked to Enlil that if the rapid advancement of the work were his wish, he ought to allow the Nungal the use of the drilling machines (*Albarzil*), of which the Ama'argi possessed several. These large devices had been used to carve the deep tunnels that traversed numerous regions of the globe.

#### DU<sub>6</sub>-KUG

- "the brilliant hillock/mound" or "the sacred mound", not unrelated to the place of the creation of the Anunna, the Dukù (the holy mound) situated in Mulmul (the Pleiades) and ultimately conveying the same sense. It is of course a play of words.

Enlil was torn between seeing the Nungal undergo punishing labor on the one hand, and being the supervisor of a well-executed project on the other.

(Enlil seemed to have it in for the Nungal... not for anything they ever did, as far as we can tell, but simply for who they were. In other words, for their genetics. In other words, for reasons of racism, that existed before there were any humans on the planet to practice it. It was well-known among those who were to become the gods of Uraš. Would you say that it is still, to this day?)

Ninmah's main concern was to gain the Council's approval of her project. If the work on the plain advanced too rapidly, her program in the mountain risked becoming unable to retain interest. Enlil understood this. He negotiated Sa'am's presence on the Dukug near the colony, at least for the time it would take to construct the city, because he wished to make Sa'am the project manager for the region. With this as condition, and assuming the project be approved by vote, he authorised the sending of one Albarzil to Edin, to where the Nungal were working.

#### KHAR-SAG or HAR-SAG/GHARSAGN

Sumerian Word Plays: the encircled summit, principal enclosure or haystack. Related to Sumerian HUR-SAG, name of mountain. Cited forms possess the same archaic cuneiform sign, proving their common origin and sense. ~~This explains definitively why Ninmah was named~~

According to recent studies, cedar forests existed long ago in the Zagros Mountains and doubtless in the Taurus. The Sumerians carried out a massive destruction of these vast forests to obtain construction materials and charcoal to make their bricks and their domestic fires. This resulted in the progressive disappearance of the cedar forests in the mountains around the first millennium A.D.

Ninmah had developed the design of the city, which she named *Kharsag*. It was to be disposed in terraces and comprised of a great garden where grew an abundance of trees. It would be composed of orchards and plantations for the benefit of the entire colony. The buildings were to be constructed from cedar, which was available in the mountains.

Kharsag would be encircled by a palissade that would protect the city from eventual predators, or even the Ugubi (apes) or the Ukubi (*genre Homo*) who wore clothing of skins and carried weapons of wood and who loved to perch in the heights to view from a distance their game.

Ninmah presented her plan to An, who seemed to be opposed to it. But Enlil lent his support, and with his gift for language, detailed the need to build large buildings and a great reservoir to support the plantations and

the community. Equally needed would be roads and irrigation canals.

Enlil then turned to Mamítu, hoping for her support of the project by way of furnishing them the secret of plantations by means of which several crops can be produced in a single season. But Mamítu expressed disinterest in the whole thing, as long as her daughter remained a prisoner.

My place is not with you in the mountains. It is not negotiable and neither is the presence of my son at your sides!

Anšár stood up like a picket post and responded with force:

Then be condemned officially Mamítu-Nammu by the High Council! That she be branded anathema and be excluded from our assemblies beginning with this day!

Anšár raised his right hand; the entire ensemble of the High Council stood without making any request and voted on this decision. Ninmah and I were the only ones not to ratify the condemnation. Not being part of the High Council, Dim-mege did not have voting rights.

Ninmah stared fixedly at my *genetrix*. Doubtless she found this sentence too unjust...

Enlil, totally euphoric, profited from this moment of exultation to put the *coup de grâce*. He probably had not noticed that his companion did not support him this time:

I ask of the Assembly that the name of *Sagba* (anathema) be attributed to Mamítu-Nammu. That she carry henceforward the malediction conferred by the High Council!

More than half the voters ratified this wish and my mother left her seat. She could not resist lancing at Enlil the following:

I remember you when you were but a vulgar fugitive on Nalulkára. My descendant, who is your creator, has just come to me to ask what he should do with you... I regret that his heart finally took over from his

reason. In spite of the prowess of your creator, mixed-bloods are decidedly not Alagni (clones) of the highest order and you are an example of exactly that. I predict for you a deadly destiny, my son, you will finish alone and tormented forever, I promise you!

Ninmah rose and declared the following:

May the Assembly be indulgent. Nammu's anger is noted, but her words overstep her thoughts. Enlil is a marvelous creation, so here be praised Enki-Nudimmud (Enki the Cloner) for his prodigy!

The congregation chanted in a single voice: "Nudimmud!"

Mam left the room, demanding that the Assembly leave the Abzu after the session. Without hesitation, Dim-mege came toward me and took a place at my side, on the seat of her *creatrice*.

Perhaps ironically, all this led to An's invitation to Ninmah to continue making her case for her ambitious project, and finally its acceptance by the assembly.

Finally, festivities were about to begin when Dim'mege addressed the High Council on the question of the division of the riches of Uraš (the Earth). Anšár counseled her to arrange with Enki, as Master of the Abzu, to share its riches with his maternal family. He stared then at Enki and Dim'mege, making the following specification:

As if by "accident", the Sumerian term SAG-BA (anathema, malediction, vow) possesses as its Akkadian equivalent the name Mâmîtu of which the sense is strictly the same. Now you know why... Mâmîtu or Mamit is a term that often designates the violation of a vow. It will also be utilized by the Akkadians to designate the female demon who personifies this malediction...

Enki will make you share in the decrees inscribed on the Mardukù. Numerous are those which concern the role of the Amašutum with respect to the Anunna. Your females will be a great support to us. They will not escape these decrees graven on the plaques of kùsig (gold) deposited in the Abzu of Mulge (the black star). Be it recalled that according to our code vigorously enforced by the actual authority of Anduruna (Gina'abul stellar system in Ursa Major), the presence of this holy Didabbasar (text of laws) in Ti-ama-te (the solar system) is in force here on Uraš and in the entire solar system. Thus I invite you, daughter of Nammu, to consult the Mardukù as quickly as possible and to take your dispositions to requisition your females so that they may place themselves under the orders of the executive depositions of this text, that is to say your brother Enki, as well as Enlil, the venerable Šatam (Territorial Administrator) of our foundation program. In the future, daughter of Nammu, we want you to know that we would like you to mix your breath with ours, as this piece of silk that covers your face is an insult to the High Council.

My sister had to draw her veil forthwith. The members of the auditorium stood in unison, as if to liberate themselves from this spell which had been heavy and interminable. Dim'mege posed on me a regard filled with compassion and withdrew her Gúrkur from one of the folds of her robe of silk. She gave it a turn and evaporated from our dimension, leaving the room.

A brouhaha of indignation quickly arose. Few among us possessed a Gúrkur on Uraš. This highly coveted object made many envious.

A celebration for Ninmah followed... wine flowed, undoubtedly from Udu'idimsa (Mars) where Sé-et had surely been sent. Enki missed her presence cruelly, and his thoughts turned to their loving times... erotic details in the book. They had done much together, but, in obedience to Nammu, they had never unified. Had Enki known their destiny, he surely would have done it, as then by the force, he would have been able to communicate the power of Niama, and then they would have been able to communicate secretly with the aid of the Kinsag (telepathy).

There I was, drinking with these individuals who were not like me. The members of the Assembly were considered to be sages, however, they had ransomed us in full legality and had humiliated us without reservation. The Mardukù had definitely been turned against us. At what point had I been manipulated by my Kuku (ancestors)?

I understood finally at this instant that if I were to preserve anything of my maternal family and my own, I must play their game with finesse. I guarded that none took note of my trembling hands as we clinked glasses. My hands that were not like theirs. Webbed like those of my mother and my two sisters.

Joy filled the room. The marvelous project of Ninmah and Enlil was on everyone's tongue. Ninmah came over and pledged her alliance. She had never been so resplendent.

My Šagra (chakras) were closed. I avoided having any distinct thoughts, as I would have taken the risk of revealing myself. But I knew that I would not remain there. At this instant, I hadn't the least idea of a plan that I would construct to save our honor, and even less of an idea how long it would take. I did know that my reprisals would be terrible!

## **Adjustments**

Following the ratification of Ninmah's project and the departure of the High Council from the Abzu, a long discussion took place between Sa'am/Enki, Mam, and Dim'mege to review and absorb the meaning of the recent epochal events.

Certain new understandings and adjustments were needed. We summarize here:

- Sa'am was to hold no hope for anything further from his Kuku (ancestors). He needed to become more combative!
- Mamitu transmitted the contents of the Marduku to Dim'mege... who was beside herself with anger to hear of it.
- Mam explained that they had never imagined that the Ušumgal and Anunna would wind up in Ti'ama'te (the solar system) where they would use it to consolidate their power.

And when they were alone together, Mamítu conveyed to Sa'am:

- He needed now to give himself more regularly to the mystic path, in whose practice he would raise the sexual energy through meditation.
- He was no longer to have a sexual rapport with her!
- He will have a great need to master his emotions when he will be in the mountain with Ninmah and Enlil.
- He was henceforth aligned with Sé'et. Nothing nor anyone must disturb this verity!

After a night of fitful sleep, Sa'am awoke, requisitioned a Mága-an (cargo vessel), placed on it an Albarzil (mechanical drill) and provisions. Accompanied by eight Ama'argi, he set off.

One of his main objectives was to liberate his faithful Nungal Zehuti (Thoth) from his yoke.

---

Sa'am set off to where, exactly?

We interrupt our narrative to present material that we have been collecting relating to the Kharsag colony and its geography. Much of what follows had been part of this website since well before the information that you have just been reading.

## **Kharsag**

At the end of Anton Parks' first book, *Le Secret des Etoiles Sombres*, the opening battles of the great new war between the rebellious Ušumgal and Tiamata's combined forces had quickly resulted in disaster for the Ušumgal, except that a remnant had escaped to this solar system, and in the process Enlíl had managed to chase Tiamata here as well, where she was subsequently destroyed.

Enlíl had done this, while Sa'am-Enki and his associates, who also had managed to flee to Ti-ama-te and Uraš in particular, were having a relatively idyllic time experimenting with the life forms they found in our now-southern hemisphere. Sa'am, Mamítu-Nammu, and their immediate party had gone to "the heart of the planetary reserve," and were joined there by 300 surviving Nungal, accompanied by close to 180 Amašutum and also by a small number of Anunna who had gotten past a protective barrier set up by the Kadištu.

They sheltered there, having broken communication with the maneuvering warriors, while combat raged elsewhere in Ti-ama-te, and particularly on Udu'idimsa (Mars), which was the larder of the solar system at that time. An soon consolidated and established himself there along with his bloody warriors.

There were assurances that Mulge, the planet of the Kadištu, would never be conquered, due to its elevated frequency. Certain races of Life Designers lived there in the ANGAL (higher frequencies), while others such as the Amašutum, the Abgal, and perhaps the Urmah, tended to frequent the Abzu (subterranean world). Parks does not know of the status of Mulge-Tab (the satellite of Mulge) at that time, though a number of Amašutum had been stationed there since the coming of that race into the bosom of the Kadištu (Life Designers).

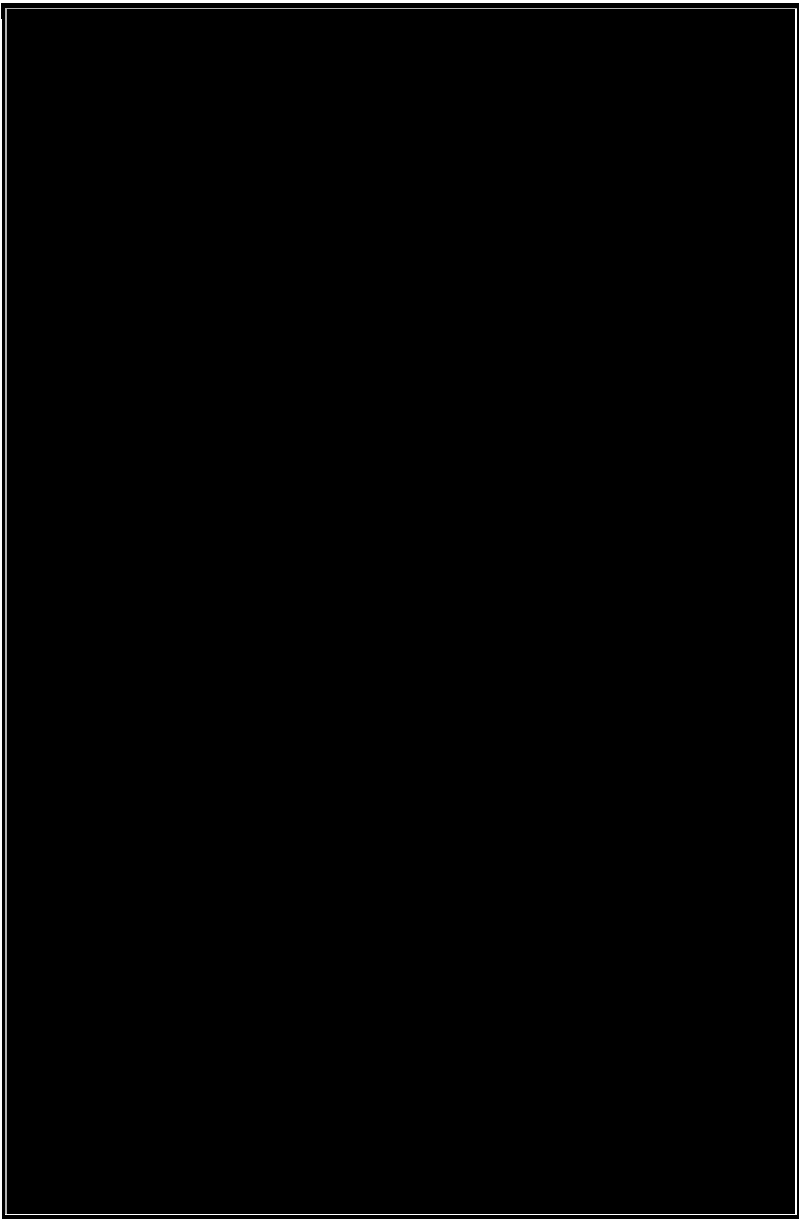
When total victory was announced by An, Enlíl's illustrious future here was assured, while Sa'am-Enki would remain forever a barely-tolerated strangeling, even though his great talents were desperately needed and gladly received by the new overlords.

Karma One: The Ušumgal hierarchy and the Anunna came to colonize the surface of the globe and installed themselves, not at first in the Mesopotamian plain, but in the mountains situated today to the north of Mesopotamia...

You differ here from Sitchin who believes that the Anunna established themselves in the plains -- Eden -- in order to set up spaceports for the arrival of "rockets".

Your book also gives evidence that the Anunna, as well as other races or castes, travel with technologies much more sophisticated than "rockets", such as interdimensional and





There came a time when a major colonial facility was needed, and Sa'am-Enki designed and oversaw its construction in what is now known as the Taurus Mountains of Turkey, according to the best understanding of Anton Parks.

Parks and I have cooperated on a project whose aim is to develop a complete graphic picture of the colony, which constitutes what was known as *Kharsag* and which incorporates the so-called *Garden of Eden*. We are documenting this effort within these pages.

Note that a second colony, figuring importantly in Parks' third book, was constructed after the first one was destroyed in an Earth upheaval around 10,000 years ago. For the purposes of distinguishing them, on these pages we designate them as *Kharsag 1* and *Kharsag 2*.

Other than a brief mention, not much will be said here about *Kharsag 2* until the third book is published.

Determining the exact location of *Kharsag 1* was difficult, as might be expected. Parks had a strong mental image of the landscape and its features; finding them on a modern map was the problem. There was an additional aspect: we did not know how much the terrain had been altered by the upheaval mentioned above.

We developed the following methodology:

1. As a first-order approximation, we assumed that no significant changes to the terrain had taken place.
2. Parks located the general area on a printed map.
3. I developed images of the area using Google Earth.
4. Parks moved to the smaller scale with appropriate imagery from Google, attempting to refine the position. He settled on several possibilities.
5. Using Digital Elevation Model (DEM) data and a variety of software, I produced rendered landscapes representing each tentative area. Parks then selected one outstanding choice from among those.
6. We examined that choice with more imagery, looking for anything that would contradict Parks' memory.
7. Since there were a few contradictions, we "adjusted" the landscape to eliminate those. The needed adjustments were rather minor: a flat area had to be raised slightly, and a river course had to be diverted into another channel that exists today but that has a few blockages, and is dry.
8. That constituted the "localization". The process is virtually complete.
9. Much work remains on representing the atmosphere, vegetation, artificial construction, creatures, and work activities.

sense to me.

As to the technology of the "gods", and in abstracting from what I have been able to observe in my "visions", I will say only one thing: I cannot see extraterrestrial races traveling in space with rockets! Rockets or space ships of yesterday and today are typically human productions and not the intergalactic vessels that afford the ability to move about our universe. I clearly explain in *The Secret of the Dark Stars* the reality of stargates and their use by the "gods". I don't see what I could add to this subject, only that I am absolutely convinced that these have been studied by the militaries for many dozens of years.

[N]

We have provided on another page a report of a study showing via interim images how we implemented the process described above, to determine the original colony's location. For the moment, that "report" contains additional images that more logically belong on the page you are viewing now. We are reorganizing all of these images at this time, and adding some new ones on this page. Some images will be moved from the "study" to this page. Temporarily, there will be some duplication between the two pages.

To see the graphical study and all associated images, click the thumbnail below:





The first Kharsag colony, that which we call *Kharsag 1*, was established in present-day Turkey, in the Taurus Mountains southwest of Lake Van (the large dark body of water in this Google Earth image). Its specific position (37.63N, 41.97E) is labelled "Kara Dag 1". (Google Earth labels several high ground areas in the Taurus Mountains as "Kara Dag". Since one of these coincides with Kharsag 1, we called it "Kara Dag 1", at least in this image.) After the Earth's upheaval due to the close encounter with Mulge-Tab (Venus) roughly 12,000 years ago, Kharsag 2 was built close to the western shore of the lake. The green rectangle indicates the area selected for the present study. "DEM" refers to the "Digital Elevation Model" dataset obtained for rendering into 3-D models.





Google Earth view to the south over the Kharsag 1 area. The high ground that was the position of the Kharsag 1 headquarters is as stated one of several designated *Kara Dag* on the Google Earth maps of the Taurus Mountains. In the distance to the south is what was called the "Edin Plain", a work camp and a place of dreadful hardship for the workers there. The *platform* south of Kara Dag 1 was Enlil's customary vantage point for watching the ongoing work with the aid of high-tech viewing systems. Today, this "platform" area is not high enough to provide an unobstructed view to the south. We feel it is acceptable to correct this by raising the platform slightly in our rendered landscapes, citing the planetary changes induced by the Mulge-Tab encounter as a possible cause of a later subsidence. Just to the north of Kara Dag 1 (toward the bottom of image), the green valley below the ridge was the site of *Ninmah's Garden*, where Ninmah and Enki experimented with crops and other plants. We will be sure to render a watercourse through the valley of Ninmah's Garden and appropriate vegetation, originally cedar, pine, poplar, and willows along the stream.









The platform area, shown with south at top. Another variance from Parks' memory was the location of the stream, shown in grey in the Google Earth view. We indicate here in red color the routing that Parks recalls. In our landscape rendering, we filled somewhat the stream bed on the right and dug one on the left corresponding to the red, and we raised the platform.



View of the colony area looking NW from over Enlil's platform. Parks has airbrushed for us the habitation areas. Ninmah's garden to the rear.





Landscape render of the previous view with the modifications. Inverted white pylon in foreground marks a possible position for Enlil's observing point. At rear along ridge, right to left, can be seen pylon markers for Enlil's house, Ninmah's laboratory (green), and (partially obscured at extreme left, reddish) Enki's house.

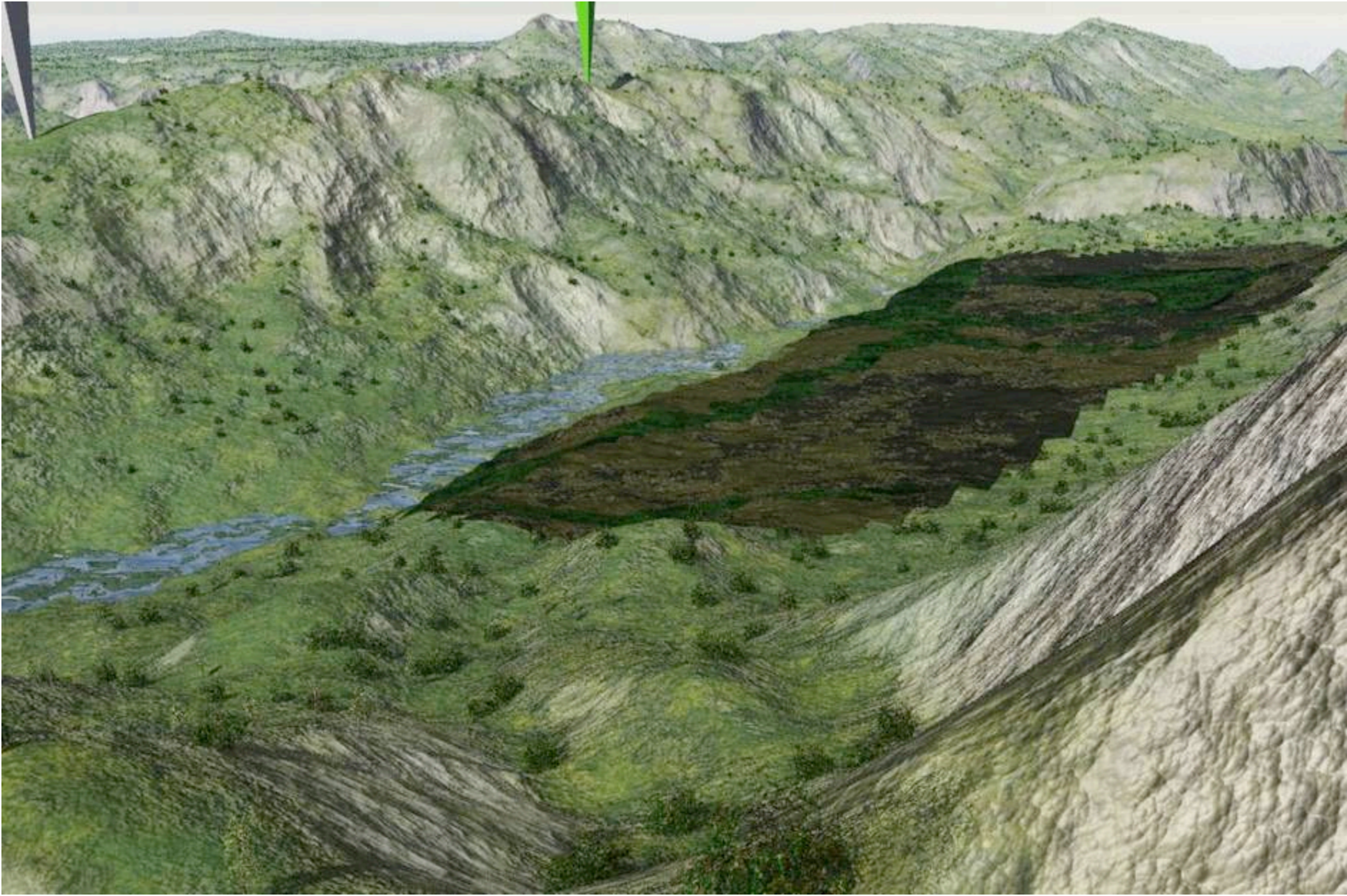




East-to-west view of the Kara Dag ridges (vertically aligned at the center of the image) showing the building locations and the valley on the right that will be Ninmah's Garden. A stream is to be shown running through the garden valley as in the next image. Enki's

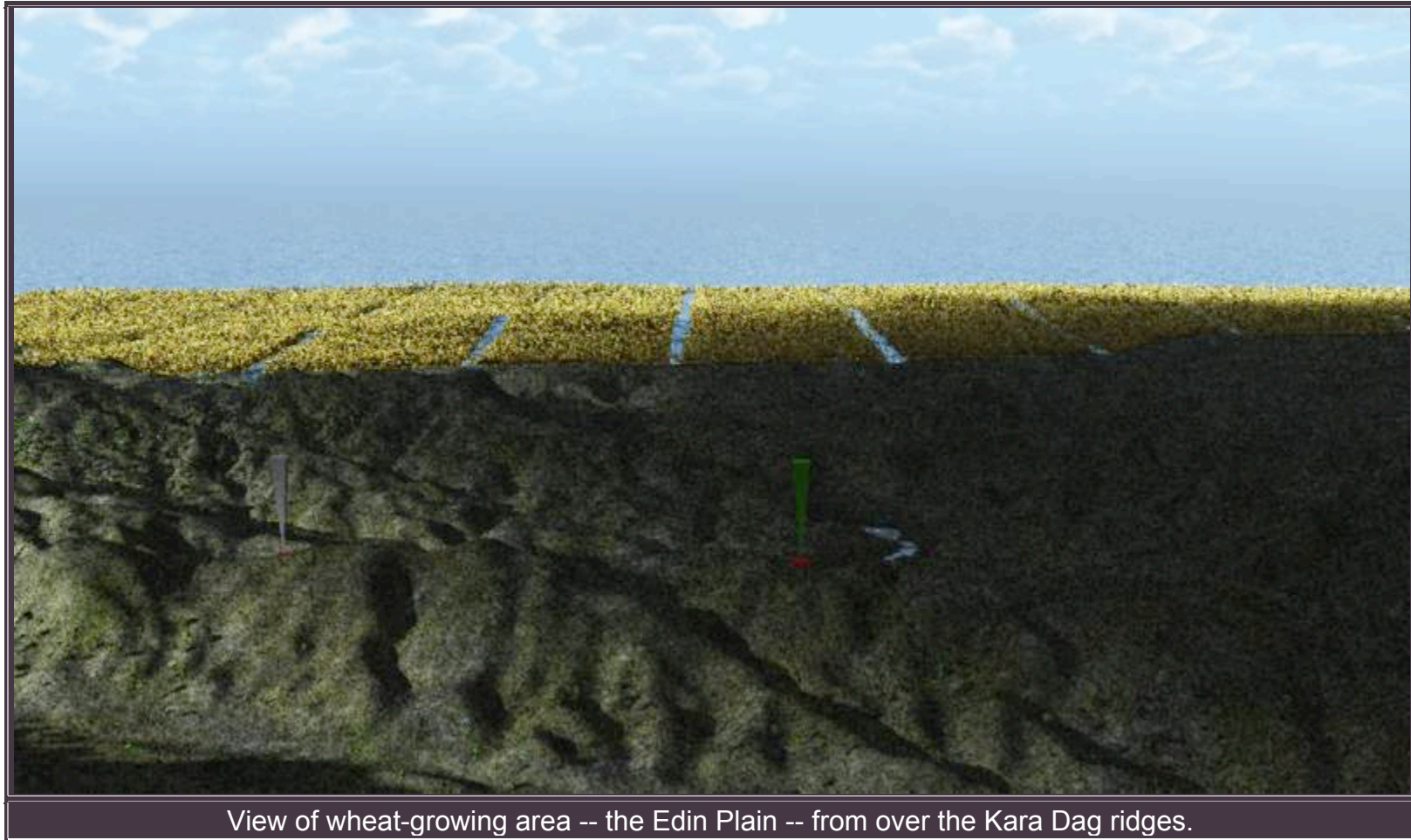
house location is by the water in the western valley closer to the top of this image. Enlil's viewing platform south (left) of the ridges is also marked with an inverted pylon. From here, looking further south, Enlil could monitor the agricultural activities on the Edin Plain.







Ninmah's Garden area in valley below ridge with Enlil's and Ninmah's house position markers. We have shown a large patch of soil for planting and will add the plantings next. Some fruit trees will be placed on the periphery; there will be an orchard near Enki's house whose position is seen at the far right corner of the image.







Growing wheat on the Edin Plain. View to the north. What is the most important element of this picture? The system of irrigation canals is the most important construction project ever undertaken by humans... because the human race was introduced precisely in order to build it. Blue sky courtesy Ama'argi at the request of An.

Actually this explanation of the view is an oversimplification. As we get further into the Ádam Genisiš story, we will see that the river and canal projects were well underway before humans such as ourselves had been created. Originally the Nungal and even some Gina'abul worked on the rivers while Miminu were assigned to canal construction.

Note: the most ancient variety of wheat cultivated by man is known as *Einkorn*, and the earliest discovered remains of it have been found in the Karadag mountains of Turkey.

## Humans

### First Inhabitants

As we have seen, when the Ušumgal and their Anunna, Mušgir, and Miminu (see [Races](#)) came sweeping down to the Earth, it was not as though there was no one to greet them. Our planet already had a history and had its occupants.

As a matter of fact, Uraš (Earth) had been colonized for a very long time before that awful moment. The *Namlú'u* had been created here, and under their guidance the Kingú and the Ama'argi Amašutum had been developing a number of primates who were by that time well established (Project Kingú). Mamitu-Nammu and the Ama'argi had been very actively developing a variety of life forms here ("Project Elohim").

The [Two Ádamic Lines](#) graphic farther down this page begins at a point in time 200,000 years prior to the arrival, and provides at least a glimpse of the two aforementioned "projects".

Note from that graphic that they had been working with entities known as *Ugubi*, *Ukubi*, *Ukubi Ullegara*, etc. Who or what were these, and how do they fit with our conventional understanding of the archaeology and paleontology of the period?

It is important to provide a reconciliation of Parks' information with the conventional picture if at all possible. To begin to achieve this, we are going to look at the (more-or-less) standard [taxonomy](#) of the primates.

Although taxonomy, strictly speaking, is purely concerned with classification, it is often presented pictorially as a tree structure, which does encourage an interpretation of descent through time of developing life forms. In other words, *evolution*. Since, as you may have guessed, Parks' story argues strongly for something more like design and mixing-matching of genes in a laboratory, this is not going to support evolution but rather is a very strong sort of "intelligent design" - except not exactly by "God", as the IDers would have it, but by the pseudo-god that was Ušumgal-Anunna.

We have developed a taxonomy graphic that has no time element in it. Rather, it shows nested "bubbles". This will provide an initial crude framework for understanding some terms and for showing how all this begins to fit together. Please take a moment to study this image:

Superfamily Hominoidea (Primates or Hominoids)

Families

Hominidae (Hominids)

Lesser Apes  
(Gibbons)

Great Apes  
Ugubi

Extinct Families

Subfamily Homininae (Hominines)

Tribes

Hominini (Hominians)

Subtribes

Hominina (Hominans)

Gorillas

Chimpanzees

Neanderthal  
= Ukubi'im

Genus Homo  
Ukubi

Ukubi Ullegara

Ukubi Annegarra

A humanoid is a vaguely human-shaped entity

A couple of points about the diagram:

The entire lower grouping is a subfamily that should be seen as nested within the family *Hominidae*. It was impractical to place it there in the graphic. Also, what is shown as the "Gorilla tribe" is sometimes considered to be a separate subfamily of the great apes.

We have shown in a white font the names used by Parks that need to be grafted into this system:

Ugubi

"Inferior ancestor" = ape

Ukubi'im (Project Elohim)

"Inferior clay people"

Homo Neanderthalensis

On the Sumerian tablets (Project Elohim):

ullegarra = placed before the manipulation of the gods

annegarra = placed after the manipulation

Ukubi

Genus Homo (Project Kingú)

Other names found on the tablets and used in *Ádam Genisiš* will be explained below.

This subject will be taken up in much more detail in the section "Creating Humans" below, and indeed in much of the remainder of the website, still under development.

## Creating Humans

As we will explain more fully, Sa'am's Nungal were called on at first to perform the physical work of constructing the colony, digging riverbeds and irrigation canals in the Edin plain to support the needed agriculture, and working in the cropfields themselves. Eventually, when the Nungal became rebellious, a series of worker races was developed to free them from this labor.

From the Karmapolis interview [K2]:

In Genesis 1.26, when the Elohim wished to create the first human, they said, "Let us make man according to our *Tsélem* (usually interpreted as image)." But "image" seems an inappropriate translation of *Tsélem*, which is formed from the word *Tsél*, meaning "shadow" [Parks uses the French word "ombre", which could mean "dark" as in the title of his first book], and the final [Hebrew letter] *Mem*, which in Hermeticism symbolizes *water*, the vital element, which is to say *semen*.

Thus in stipulating that the Elohim would form the first man from their own *Tsélem*, that should be translated as forming from their *genes*, their "shadow-liquid", which is to say the *semen* of the Elohim!



"[...] they (the creators) fashioned a creature by linking their powers from one to another, those with which they had been endowed. Each potency furnished a quality conforming to the image that they made of it psychologically. Thus they created a being modelled after the perfect Primordial Man [i.e., the *Namlú'u*]."

- Nag-Hammadi Manuscript, *The Secret Book of John*, Codex NH2-1 ; 28

[See [Decoder](#) entry for *Tsélem* for the result of decomposing this Hebrew word into Sumero-Akkadian syllables.]

The Biblical clay generally represents the blood or even the genes.

Thus we translate the passage in question as: "Let us make the man (with) our high exalted vital force taken from the clay (i.e., our blood or our genes)..."

This translation is perfectly in accord with text of *The Apocryphon of John* given above...

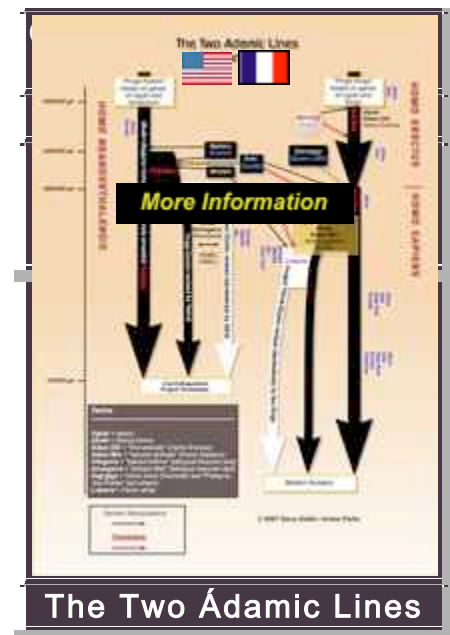
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The Two Ádamic Lines -- Abel and Caïn: Please refer to the genealogy diagram found at the top of the [Genealogy](#) section as well as the graphic at right as aids to understanding the various races mentioned in this section. In most browsers the graphics will open in separate windows and remain available until closed.

We present here some information on the complex genetic history of the human race, based on private communications received from Anton Parks plus published materials as well as our own interpretations. This section will grow rapidly in the coming weeks.

Note, to begin, that while the earliest labeled date on the graphic is "500,000 years ago", the project arrows do not begin at that point; their origin is at an unspecified earlier point in time -- apparently much earlier!

"Project Elohim": In the first genetic operation depicted, what Parks calls "the blacks," the Á-DAM, were created by Enki and his people as required by the Ušumgal-Anunna as slave beings for work in Edin. (Do not confuse these beings with present-day "blacks". In fact the entire line was terminated and is no longer present on the Earth.) They were an upgrade of the preexisting *Ugubi*, a kind of monkey similar to the apes of today, with genes of the Amašutum.



This race is also called *Ukubi* (genus homo) *Ullegara* (placed before).

Subsequently these were upgraded to the "mixed-blood" *Sag-giga* with the incorporation of Kingú-green genes (to mark or assert the superiority of the Ušumgal over the Kingú). The resulting being is the one known as the Lùlù, (i.e., mixed being).

*G.Z.: I wonder how individual beings such as Enki and the others can manage lives of many hundreds of thousands of years in duration. Let alone the story in the book, just the chart here shows Ninmah's activities over a span of 100,000 years, and she had been living for... another 100,000 years before she started that? More?*

*What is it like to live that long, and to work on projects that take that long to complete? How do such beings handle the sheer size of their memories? Do they ever become tired? Do they enjoy that? Are we the anomalous ones?*

**A.P.:** Yes, I know that it is difficult for us to envisage such dates as these, but they relate to a civilization that is not ours and of which we are only a pale reflection. This reptilian civilization, whether Kingú, Amašutum (Nammu), or "Yahvéiste" (An, Enlíl) has not ceased to truncate the human via genetics and at times to stealthily restore it.

From this comes... ourselves: beings who barely use 10% of their brains and 95% of whose DNA (junk DNA) serves no purpose.

Therefore it does not seem to me impossible that humanoid beings such as the Gina'abul are able to live hundreds of thousands of years. If we did not have all of these gaps (breaks or fractures) within ourselves, I would not be having to explain this, but given the data, I find it easily plausible.

The Earth has been a laboratory that was in the hands of the Kingú for many thousands of years. By all evidence, the Kadištu had allowed them to work more or less in tranquility (and I don't completely understand why), but there had to have been conflicts. The Imdugud, for example, were the result of a sort of conciliation between the two parties.

**The Kingú had been free to create, break, recreate... the notions of time are not important under these circumstances...**

Enki didn't wish to see his genetic creation used as vulgar Á-DAM. He decided to progressively and clandestinely modify these slaves to render them autonomous.

"Project Kingú": In a separate development, the Kingú-Babbar undertook the creation of a white race, the *Lubarra*, mixing their own genes with those of the Ádam Sag-giga, thus marking their supremacy over the creation of the vanquishers.

The role of Ninmah in all of this is confusing. Originally she was among the Ninti ("nurses") who would support Enki in his creation of the black Ádam for working in Edin. But she was not part of the team that would improve the black Ádam.

However, in a time when she was briefly the companion of Sa'am-Enki, she clandestinely worked on the genetic development of the white Ádam under his directives. So Enki was not the creator of the whites but modified them via the agency of Ninmah.

Later, because of Enki's rejection of the society of the Ušumgal-Anunna, Ninmah began to work on her own in cooperation with the Babbar to progressively improve the white Ádam while Enki and Sé'et continued to modify the black Ádam.

The above is just a quick and partial sketch; the full story, whose outlines are incorporated in the graphic, is much more complicated and, as stated, will be developed over the next few weeks.

The original specimen specially conceived for work had been androgyne. Enki would "cut it in two" to make a man and a woman. This is illustrated on a clay tablet:



What do we see? Enki is shown at left. Around him are serpents (symbol of creation and fertility) waving in rhythm. We conclude from this beyond a shadow of doubt that the serpent of the bible is no other than Enki the geneticist, otherwise known as Nudimmud the cloner.

Enki was often represented as a serpent. He bore the designation *MUŠDA* (powerful reptile) in Sumerian, an epithet that defines him as the Grand Architect or Mason of the World. He is the crafty serpent of the Bible who foils the plan of Yahvé in Eden.

At his side appears a star with an arrow pointing downward. The star symbolizes the term DINGIR (god(s)) [*see Decoder*], and the arrow, "the below" or "the abyss," confirming that this "god" is indeed Enki, the divinity of the Abzu - the subterranean world.

In the middle of the image there arises or awakens a woman emerging not from one of the Ádam's sides but more from a sort of kettle or vessel that one could easily take to be one of the artificial wombs [that are so prominently mentioned in Parks' story].

This kettle resembles the ancient Sumerian symbol corresponding to the demoness Lilù (Lilith) who represents the malady and the evil we have spoken of above. [See Races]. Do not the old rabbinical legends relate that the first companion of Ádam was Lilith?

At her sides, a man tends to the woman a branch of a tree whose extremities end in vaginas. The symbolism is clear! But the crunchiest is on the right: we see a totally irritated monarch brandishing two forks. To the Sumerians, the fork symbolizes a chieftain of the land. We easily equate this personage to "a Šàtam," a territorial administrator or regional chief. And who is the grand Šàtam of the Anunna? It is Enlíl, adversary of Enki!

compared to other races. You often say that they are not in harmony with the plans of "the Source" of all things, all being. What is the reason for this disequilibrium? Have we inherited it?

**Parks:** It appears to be a sort of involuntary degeneration due to the multiple genetic manipulations that were employed, and the genes that were used. Enki's Nungal for example are going to "metamorphose" little by little and change the color of their skin. As to the Anunna, they will be sickened by the terrestrial frequency that is too high for them and will above all tend to have shorter lives than previously, which will oblige them to systematically connect with the female Gina'abul to obtain "the secret of the trees".

The imbalance of the Ušumgal-Anunna is clearly reflected in our own compartments, because we (humans) are essentially their heirs. As indicated in *Adam Genesiš*, Homo Sapiens (Caïn) is not the issue of the Life Designers (Elohim) like their brother Homo

The Slavic manuscript of Ádam and Eve indicates that Satan claimed to Ádam the possession of the Earth: "Mine is the Earth, divine are heaven and paradise. If you become a man who belongs to me, you will work the Earth..." Other Biblical passages such as Matthew (4,8) or Luke (4,6) evoke the same thing. But note that in the Bible, it is "God" who catches the serpent "instructing" Ádam and Eve in his garden. Why not Satan!?

In other words, according to the foregoing, the garden should have been Satan's, not God's.

But wasn't the serpent supposed to have been Satan?

Keep in mind that they were all serpents, in a manner of speaking. (Except for the humans, whom they created. There is a reason for that, to be explained.) This makes it easy to sow confusion. Remember, the Ušumgal with their Mušgir and their Anunnas won sovereignty over this solar system. And who is it who always gets to write the history after a war?

But to return to the image...

As the Sumerians loved symbolism, we find at the Šàtam's side a "Gullum" (a cat). The cat has often been regarded as a baneful animal. This ideology is reinforced among the Sumerians, because if we decompose the term Gullum, we obtain GUL (to destroy, annihilate) and LUM (fertility, abundance, carrying fruit), which means that the Šàtam (Enlíl) has only one objective: "destroy the fertility" of his handiwork that has become too abundant and free for his taste. What is better than a cat to express this idea! Moreover this episode is confirmed at the end of the Babylonian tablets of Atrahasis where one sees Enlíl command Enki to reduce the longevity of humanity and to render certain females infertile.

Fertility and longevity were, and always are, of strategic importance. Without these factors, the human race would never have amounted to anything more than a band of workers for the plantations, that would expire when no longer needed. They could be renewed only by use of the cloning machines, and then only when operated by the handful of skilled individuals. What Enki did was to ensure that the Earth would eventually go to his humans, for better or for worse.

In *The Secret*, Parks mentions that the entire Anunna army that defeated Tiamata was raised in practically no time with just a few cloning machines and some cells taken from the repository.

People wonder why genetic operations seem to be so important to the entities who abduct humans. Perhaps this will help them to understand.

Notice that Enki's feet and hands are bound. This evokes the fact that Enki is not as free as he would wish because he is solidly under the directives of Enlíl.

Here is more discussion of these modifications from the Karmapolis interview [K2]. The reader should follow with reference to the "Two Lines" chart above.

Karma One: Enki made certain that his own prototypes were capable of reproducing sexually. You express this in very precise terms: "the Initiation into the Secret of the Giš" or the "Secret of the Dark Stars", the title of the first book, which causes one to think of the eternal feminine and the importance that the Gnostics attach to sexuality. Why had Enki wished that humans be more and more autonomous and be initiates? Is this gift of sexual reproduction made to men by Enki the reason that one finds in the Bible a complete taboo against sexuality, and the idea of a temptress "Eve"? And why does the Bible relate that the woman was created at a second point in time, from the side of man, as a sort of subproduct? Isn't this a deliberate distortion?

Parks: Yes and no. There were several versions of humans. The first, "manufactured" by the "Life Designers", was effectively totally asexual. This ancient version that is found in a distorted form in Genesis 1.26 is the product of the Elohim (Life-Designer divinities). The model mentioned is without any doubt a melange of the Primordial Man named Namlú'u and the Neanderthal prototype, also manufactured by the Elohim, precisely by Nammu, the mother of Enki. This version was rendered asexual, thus docile, by the clan of Yahvé (Ušumgal-Anunna) who worked for those Sumerian "gods".

In order to give this humanity autonomy with respect to the authoritarian Anunna regime, Enki separated their sexes so that these workers would be able to multiply by themselves.

The Edin (the Mesopotamian plain), where one finds the most ancient traces of wheat, was the seat of a gigantic agrarian industry that was very difficult to completely control. When the sexual humans found themselves faced with their obligation to pursue their travail for the "gods" in Edin, they had to clandestinely manage their covert "autonomy" with the aid of the administrator of the area, namely Sa'am-Enki (Samaël, the biblical serpent).

The reason for this maneuver is a profound "bad blood" between Sa'am-Enki and his people, the Life Designers (Elohim), and the paternal clan of Enki symbolized by the biblical authority. Enki, "the serpent", is usually represented in the Mesopotamian imagery as an instructor and not as a tempter, while the Bible inverts the roles and distorts the situations...

Karma One: In reading the Bible, one notes that the original man of the Bible, Adam, does not resemble the fabulous project that you describe. The biblical Adam seems more an idiot, "innocent", ignorant, subservient to Yahvé, and is not this powerful being that you describe in the beginning of your work. Why this discrepancy? Is this the same "Adam" or was there another project, another original man before the Biblical Adam?

Parks: Yes, as I have just mentioned, there were several versions of the human, as there were several of the ape... The very first is the Namlú'u [see Decoder], created by the Life Designers, Kadištu (the Elohim) who seeded the Earth before the invasion of the Anunna. These are the immense human beings who embody extraordinary capacities. This specimen is named, for example, in the gnostic Nag-Hammadi manuscript (*Secret Book of John*, Codex NH2 - 1, 28) where he appears in the form of the "primordial perfect Human"

created by the different creators according to their different powers and qualities. The Namlú'u are almost four meters in height and are multidimensional beings. As expressed by several gnostic texts, they were the guardians of the Earth before the arrival of the evil gods (the Anunna). They disappeared from our dimension at the time of the advent of these.

The word "Namlú'u" is a generic term used in Mesopotamia to refer to the primordial humanity and later employed to designate the Sumerians who were considered in the ancient Near East as the first humanity placed in the service of the "gods".

So there is definitely a blending between this Namlú'u, guardian of planet Earth on behalf of the Elohim, and the different types of workers fashioned for the needs of Yahvé, beginning with the simians who are Homo Neanderthalensis and later Homo Erectus, leading to modern man, that is to say Homo Sapiens.

We strongly suggest keeping a doubly-enlarged image of "Two Ádamic Lines" (above, this page) open in a window while reading this information. (Click the language flag for the first enlargement, and click a second time for the double enlargement.) Parks' interview response here is only a first, gross overview of the extremely complex genetic history of man. It may seem reasonable enough in a quick read, but finding and tracing the references in the chart is indispensable to understanding.

Now you can see that Parks is discussing the lines on the left-hand side and the right-hand side.

This Homo branch [on the right, the biblical "Caïn" family] is the "animal" family, that used by the different Gina'abul ("reptiles") who make up the reptilian family imposed on the Earth. [See here the Decoder entry for Á-DAM.]

I show in *Ádam Genisiš* that the first version of Homo Neanderthalensis is named Ullegara ("placed before"). The second, revised as requested by the Anunna and originally asexual, is called Annegarra ("placed after") on the clay tablets. This exemplary corresponds to the biblical Abel [the line on the left side of the diagram].

The [Caïn] branch, considered as "animal", is a version deliberately rendered less "spiritual" than its cousin Neanderthal who possessed a form of profound mysticism relating to life and its Life-Designer creators.

How ironic indeed that Adam was modeled as a counterfeit of the model of Man by the Hebdomad.

**- Nag-Hammadi Manuscript "The Second Treatise of the Grand Seth", Codex NH7; 28**

"Hebdomad" is a term found in Gnostic texts of various persuasions to denote seven demonic offspring of the Great Archon. Parks speaks of this just below.

Continuing...

The Adam, in service to the Gnostic Hebdomad, is no other than a reduced version of the Ullegarra ("placed before"); he appears to be the Annegarra ("placed after"), an *ad hoc* revision of Neanderthal.

Neanderthal man (Abel) possessed in the human and biblical spirit the image of a being fashioned by those "on high". As I have indicated, his memory is doubtlessly combined with the extraordinary multidimensional Namlú'u for the simple reason that these two species were fashioned in a different period by Kadištu (Elohim) Life Designers.

The second wave of workers associated with Adam is the animal branch that I name Ádam Dili (first animals = Homo Erectus) and Ádam Min (second animal = Homo Sapiens) who were good only to serve the reptilian "gods". They appear to be the biblical Caïn.

Genesis claims that Caïn had been created by Yahvé (An and his Anunna angels) and that he was "bad" through association with his brother or cousin Abel. The reason for this assertion is that Caïn (Homo Sapiens) was genetically cut from the divine.

Effectively only 3-5% of modern human DNA expresses itself in proteins and would be used, the rest being the so-called "junk DNA" of which everyone speaks.

The strange assemblage from the gnostic texts, this "hebdomad", is no other than that of Yaldabahot (Yahvé) and his six other archons, who correspond to the Great Council of the seven Ušumgal ("grand dragons"), and who possessed all the powers in the story that I relate. There is no doubt that this Yaldabahot is the Sumerian "god" An.

As much as I am in accord with numerous so-called apocryphal passages, I must point out that the gnostics often associate Yaldabahot with Samaël, which is for me a monumental error. This misunderstanding is doubtless due to the fact that Enki-Samaël (son of An-Yahvé) worked for the latter and was obligated to create creatures for the subordinate angels of his father, the Anunna. It is a little like the confusion that is made between Enki (the serpent) and Enlíl (Satan) who is the grand Šàtam (territorial administrator) of Edin (the Mesopotamina plain). We will see in Volume 3 of this series that this same Enlíl-Šàtam who is no other than Šètéš (Seth) will be in permanent conflict with Heru (Horus), who is actually Lucifer, "the Lightbearer". As you can see, there is much confusion between the great mythological archetypes.



Sumerian clay seal showing the geneticist Enki, a vial in his hand, near a Ninti (nurse) carrying in her arms a human of smaller size than the Gina'abul and whom one can imagine was a clone. Note the presence of the tree (Giš = "Dark Star") near the goddess.



About the Šätam:

Don't ask why no author has yet made the connection between the Sumerian terms Šätam, Ádam, and his Biblical quasi homophones, and above all have not had the good idea of observing that the Sumerian "god" Enlíl clearly holds the role of Šätam, ("territorial administrator" or "country chief") on the clay tablets. I don't have the slightest idea! As always, the truth is reestablished today. The "smoky" Enlíl who symbolizes the Biblical "God" (or the chief of the Anunna) is no other than Satan! Furthermore, his name EN-LÍL -- "the lord of the wind" (of the word) -- can as well be translated in Sumerian as "the lord of infection." It is no coincidence that Enlíl, supreme chieftain of the terrestrial Gina'abul after An, was not at all appreciated by the Sumerians who have kept in memory the fact that he was a despotic and bloody monarch! This conforms to the Gnostic ideology that compares the great Archon to Satan!



SATA  
 (génie serpent  
 ou  
 enfant de la terre)

SAT AN  
 (porter la terre)



SAT AN  
 (porter le mal)

The term SATA exists in Egyptian. Its strict translation expresses "serpent wizard" and "child (or son) of the Earth" (on the left hand). If one assembles certain Egyptian particles that can compose the term Satan, one obtains at the same time "to carry the Earth" and "to carry evil". It is interesting, because one again finds here the verbal form in second position as with the Gina'abul and Sumerians. More, the imagery that emerges here conforms to the Mesopotamian and Christian ideologies that present respectively Šàtam and Satan in similar manners. Do you truly think that this is by chance? In *Adam Genisiš* we observe how the Egyptian language was as important as that of Mesopotamia for the formation of certain biblical terms.

**Yaldabahot and the Great Archons**  
 Karmapolis: The Gnostic literature speaks of great Archons and their chief, Yaldabaoth, as the source of evil and

The term "Satan" is a melange of Šàtam (territorial administrator) and Šandan or Santana (plantation chief, herbalist, horticulturalist) from the Sumerian traditions. But an important detail separates Šàtam and Šandan: the latter is under the orders of the Šàtam, who possesses full powers. He administers entire regions, even countries. Enlíl reigned over the totality of Kalam (Sumer). So he administered his territories through the intermediary of the Šandan (Santana) without whom he could do nothing at all. Because in the universe of the Anunna (the dominant caste), one thing alone counted in their eyes: survival by the grace of the agricultural plantations. Now, with the Gina'abul, the Šandan (Santana) are exclusively the females. Long before the Sumerians, the Šandan (Santana) were uniquely women who worked in the vast Mesopotamian plain called Edin. In *The Secret* I have detailed the close association that one finds the world over between females and trees in the Garden of Eden.

Speaking of serpents and victors...

### Serpents = Royalty

HOMOPHONES	TRANSLATION	INTERPRETATION
<u>Sumerian</u> ŠIR <sub>10</sub> ŠIR ŠIR	serpent light to decide/oblige	godly attributes
SIR <sub>4</sub> / ŠIR	testicles	virility

<u>English</u> Sir	title of honor	reserved for "men of good family/lineage"
<u>European</u> Sire	title of honor	to address lords, emperors, kings

## Foundation of Kharsag

This website represents an effort to acquaint English-speaking readers with the larger themes and implications of Anton Parks' work as well as a lower-level view of the narratives of his books that are still awaiting translation into English. At times we give simple direct translations; at other times compressed summaries. (We confess to developing these at a somewhat leisurely pace.) Where we have contributed illustrations, graphics, tables, etc., to the books themselves, these are presented here, once the books are published at least in French.

On this page we return to the narrative that was interrupted several pages back at the end of the [Adjustments](#) paragraph.

### Dukug

Sa'am-Enki made his way across vast expanses of desert, heading south (remember the directions were later -- much later -- reversed) to the mountains named [Dukug](#) by Ninmah, where the Nungal had been toiling under Enlil's command and the watchful supervision of armed Mímínu. (If necessary, review [Races](#).) (Recall that Enlil had just decided to make Enki his Project Manager here.)

The sight of his beloved Nungal and their condition literally sickened him.

They for their part, were overjoyed to see him. He quickly had the Albarzil (mechanical drill) unloaded and put into service. He let his people know that their fortunes had changed from that moment, and to celebrate, declared a one-day holiday... much to the puzzlement and objection of the Mímínu, whom he told to go complain to Enlil about it if it concerned them so much. (They did.)

Enki then searched for, and found, Zehuti, bent with the labor and almost at the end of his strength. They had a warm reunion, following which Enki took Zehuti and the females aboard the cargo vessel and returned to the Abzu. There, Zehuti was established in Sé'et's chamber, advised to get much-needed rest, and then given the responsibility to administer Enki's domain.

For Enki's place was to be in the Dukug with Ninmah and Enlil. To which he immediately returned in a Gigirlah.

He found them waiting at the foot of the Sacred Mountain, where the first order or business, of course, was Enki's peremptory granting of the day off to his Nungal. Enlil was looking quite imperious as he tried to dress Enki down for not coming to him first before taking such steps. However, Ninmah cut him off handily, with the advice that the Nungal were not animals and needed their rest.

Clearly Ninmah had the upper hand, and indeed Enlil was noticeably softened in her presence.

They boarded their ship and went to search for the ideal site on which to construct their new city. Ninmah wanted it to be along the edge of one of the numerous watercourses. Eventually they settled on such a place.

It was decided that Enki would be occupied with the supervision of the works while Enlil with the social administration of the colony.

The next day, Enki assembled most of the Annuna of double-polarity (recall that some thirty of these had already been of great assistance in the building of the [Nunkiga](#) agricultural station) and most of the specimens of the same nature from among An's troops. Essentially washed up on a savage and unknown island, possessing only rudimentary tools, and but little assisted by the technology of the Ama'argi, they would require the services of diligent workers.

As to the mode of buildings' construction, they would have to be of wooden frames from the available cedar, and vertical poles. They were too pressed to take the time for stone-cutting, and while Mam had the Abgal knowledge of stone-pouring, she could not be approached, having been ousted from the Gina'abul society.

Work began immediately on the clearing of many trees to make a large habitable zone. In this, the Anunna of double polarity performed remarkably well.

As work proceeded, Enki noticed that Ninmah's plans did not provide for exteriors to provide protection from the elements. This would have led to the need to rebuild every five years, which would have been unacceptable.

His solution was to provide exterior ventilation systems of copper, precious metal which he brought in from the Abzu. He would need this also for the roofs.

For the most important buildings -- Enlil's residence, the main warehouse for storing the harvests, etc. -- Enki planned walls of cut stone. The Ama'argi had great reserves of the stone and the copper that he would need.

Enki carried out rigorous explorations of the mountains, in which he encountered specimens of Ukubi (genus *Homo*). (These are tabulated above... see [First Inhabitants](#).) Enlil was for systematically eliminating any of these that ventured too close to the new constructions but Ninmah and Enki dissuaded him from this, claiming that they were totally inoffensive, though Enki actually did not

know for certain. The Girkù showed several tribes of Ukubi-Ádam (*Homo Erectus*) armed with hand weapons of wood, prepared to do battle against the Red Kingú.

The Ama'argi had such an aversion to the Kingú flesh-eaters that they had given this faculty of self-defense to some of the Ukubi, but those who strode the mountains seemed totally pacific.

Once the work got underway in the Dukug, Ninmah left for a final two-month visit to Udu'idimsa (Mars). During that time, Enlil stayed at Enki's side, passing his time verifying the progress of the work and observing Enki's least movements. But his favorite pastime consisted of surveying, with the aid of a magnifying viewer, the progress of the labor in Edin. In fact, when Enki was there near his people, he was certain that the Šätam (territorial administrator) was obstinately spying on them.

We have numerous illustrations of this viewing platform arrangement in the [Kharsag](#) section and the associated study.

A difficulty arose. The irrigation system under construction had been intended to deliver needed water to the city and its cultures. But it was also to provide water to all the Diranna (stargates) that were spread along the length of the Edin plain. These were going to have towns too. Enlil observed and pointed out that this would result in a sinuous trajectory that would not be acceptable. "We must not build one river, Enki, but two!"

Actually Enki knew this but he had hesitated to bring it up because he wanted to spare his workers the doubling of their labors. He objected, but Enlil rapidly became upset and said this would have to be brought to the High Council. But until then, they could proceed as they were, because the first Diranna was 3 Uš (32.4 km) distant.

[Note that the precision of this placement is not 0.1 km but rather of course 1 Uš or about 10 km, along the line of a river planned 300,000 years ago, measured from a point on the ground of which we are not at all certain.]

I recalled the counsels of Mamítu just before my departure for the Dukug:

Put Namkiágna (love) in all you undertake, my son, and you will see that Namkiágna will return to you inexorably.

Her doctrines issued from Gagsisá (Sirius) seemed familiar to me but sometimes so difficult to apply.

ENKI as Master Mason

A title he found absurd...

The double-polarity Anunna named him Šidimgal (Master

Here we move forward just a bit in the narrative...

Ninmah has returned from Udu'idimsa. All could see that the work was going well. Kharsag's buildings were incomplete but they had their roofs and the place was generally habitable. It was time to organize a ceremony in honor of the three creators of Kharsag: Ninmah, Enlil, and Enki. And this took place at a divine Assembly, which was the natural point for Enlil to present his proposal of the second river. Of course this was accepted without hesitation.

Dim'mege was present, and here she made a stupefying request:

When the work in Edin has been completed, I reclaim the responsibility for the Mășanše (livestock) and the whole of the Adam (animals) who are charged with assisting the Gina'abul of the Dukù in their tasks of labor!

Enlil doubtless found in this an opportunity to rid himself of a task both inconvenient and without any advantage for a grand Šàtam such as he. The High Council probably thought that Dim'mege had consulted the Mardukù and had positioned herself through a rapport with him. So under the effect of the joy and the flowing alcohol, the Assembly, seized with an uncontrollable zest, accepted the request.

### MUNUS-LIL-LA

"The female who carries the breath", understood as the breath of life. This term is the Sumerian equivalent to the Akkadian Līlītu (the Lilith of the Hebraic texts). We have already noted (see [Personages](#)) that DÌM-ME-GE<sub>6</sub> "dark pillar" has equally for its Akkadian equivalence the name Līlītu, of which the original stems directly from the Sumerian LĪL-TI, "breath of life".

Furthermore they awarded Dim'mege the honorary title of Munuslīl'lá, denomination that did not displease her.

Here is a brief listing of the important incidents and events from the closing pages of the chapter on Kharsag's foundation and the final hours of the Assembly:

- Enki ponders how he is to break it to his workers that they must dig TWO river beds.
- Dim'mege assures Enki that she is not an ingrate (not clear what that means), that she has an extraordinary patience, and that he will thank his sister one day.
- In a loose (drunken) moment, Ninmah reveals to Enki that Sé'tet is indeed on Mars, and is engaged in helping with the harvesting of crops.
- Annoyed at her verbal excess, Enlil drags Ninmah off.
- As he does so, Enki taunts Enlil about being his alagni (made-in-the-laboratory creation); Enlil denies it as always. The Kuku (ancestors) who understand very well, have learned to stay off this topic.
- As night descends, Kharsag is illuminated and is described as becoming quite beautiful.

### ENKI as Master Mason

A title he found absurd...

The double-polarity Anunna named him Šidimgal (Master Mason).

We note that the Sumerian term ŠIDIM-GAL (master mason) has the same archaic sign as the name MUŠDA (powerful reptile), habitually attributed on the tablets to Enki-Ēa, sovereign of the Abzu (terrestrial abyss).

- Enki takes inventory of what is still needed: warehouse for foods, laboratory for Ninmah, irrigation canals, large reservoir.

## Sign

During the development of Kharsag and the plantations, Enki takes an occasional rest trip... for a dip in the sea (with respect to his amphibian nature)... or a visit with the Ugubi (apes) and the Ukubi (genus Homo) of Kankala (Africa).

Here the reader might review the diagram in the section First Inhabitants, noting that Parks considers the entire subfamily Homininae (Homininians) to be nested within the family Hominidae (Hominids) that includes the Ugubi.

These species are numerous and varied. Certain tribes -- without doubt the most ancient -- do not possess the use of the word, while others communicate with the aid of sonorities unknown to me. But they speak! Their larynx, more elevated than ours, does not permit the same intonations as we use. To think that my mother is in large part responsible for this genetic cuisine sends shivers down my spine. The archives of Mam enfolded in my Gírku are categorical: Mamítu-Nammu has cloned several species, and more particularly that of the Ukubi'im (Homo Neanderthalensis) in a manner so as to render the line of Ugubi (apes) autonomous and thus to restrain the savage harvestings effected by the Kingú.

The Ama'argi, for their part, seem to have modified certain varieties uniquely to flatter their ego and perhaps even to try to do better than my genetrice. The Ama'argi have played a double game. Certain of their manipulations were official and others clandestine. At the same time, from other traces I gathered that isolated groups of beings come from the stars had also manipulated certain Ukubi (genus Homo). But their aim was not exposed in my crystal.

Enki regularly visits a tribe of Neanderthal at "Sínsal", in "the grand reserve of Kankala (Africa)" and works to gain their acceptance. These were called "Ullegarra" or "Annegarra" by the Anunna as shown in the schema The Two Adamic Lines. Their fossils are found in Africa, Europe, and the Near East. Heights range from 1.55-1.65 m.

He is completely accepted the day they discover his hands are palmated.

This tribe is evolved; its members dress in skins of antelope; they dwell in wicker huts, in relative comfort. They procreate by sexual rapport.

Enki's experiences with the Neanderthal reveal them to be a charming and actually advanced race of beings... in many deep respects though not in technology. We will not be able to detail this material here, but the following is essential:



At the heart of the infertile valley was found a luminous object with silvery reflections. We approached it. It revealed itself to be a capsule whose origin was unknown to me. Its form was triangular. It appeared to be an inverted *Unir* (pyramid) whose point was embedded deeply into the earth. From its inverted belly emanated a warm, soothing light. The Ukubi'im valiantly accosted the apparatus and celebrated its divine glow. Without knowing why, I was taken with an incomparable emotion.

I approached the object and saw a symbol on its side. Three small inverted pyramids formed conjointly a reversed triangle. I knew this emblem. Mam had presented it to me several times and it appeared on certain of her personal objects. This same sign was graven on Ugur, my inseparable Gírkù. It appeared to be the symbol of the Abgal from the triple system of Gagsisá (Sirius).



Tears flowed ceaselessly down my cheeks. I tried to contain myself, but the emotion was too strong and I did not know the reason for it. Was it my maternal filiation with the Abgal that had put me in this state? The Ukubi'im were overjoyed to note my trouble. Nammu had made me suffer through and recognize unknown emotions up until then. She was without contest my guide in this life. Her information was precious to me at every instant. How I would have wished that she could have been at my side in this particular moment!

I wanted to contact it with the aid of Kinsag (telepathy) but an Ukubi'im female approached and posed on my person a penetrating regard that troubled me profoundly. She took my hand and spread the fingers. She wanted without doubt to ascertain the common origin between the capsule and myself. What relation did the Ukubi'im entertain with the Abgal of the Gagsisá (Sirius) system? The Ukubi'im surprised me day after day. Not only did the Namlú'u seem to frequent them and share with them common rites, but the Ukubi'im also maintained a still stranger rapport with the Earth and its elements. I have read somewhere in my crystal that they bury their dead...

A final detail concerning Enki's visit needs to be mentioned: when he leaves the Ukubi'im, he takes with him a female, "for study", who becomes more of a companion for a period of time.

## Prophecy

Upon his return to the colony, Enki finds a visitor waiting for him in his quarters -- a Ninhal (priestess in divination) in full meditation. Rather mysterious, she wears a metallic mask that hides her entire face and gives her a menacing aspect... although her eyes are fully visible. A feature of her footwear suggests she is Ama'argi.

Shall we pause here and reflect a moment on what this website is really all about?

Although we didn't exactly warn you how far this might proceed, back on the first pages, we did at least state that an otherwise-ordinary person had been having extraordinary experiences: vivid memories of an extraordinary being living a truly extraordinary life in ancient times on this planet. In fact, we now understand that we are being handed, if we can accept it, a lengthy, detailed history of a remarkable being, known to us by several names out of our mythology, who seems to have been shouldering responsibility for the well-being of several humanoid races, at least two of them being of his own creation, and one of them being ourselves, faced with powerful, deadly enemies as well.

This relationship of creation to creator, and its truth or misrepresentation, has given rise to issues of status -- divine nature or claims to divine nature, and rights, you might say.

All of this is taking place within the context of a war -- a galactic war at that, one which may be persisting into our day, and coloring the actions of the various power structures in our human civilization.

And if that were not enough, we are about to learn that one of the sides in the galactic war has a shamanic tradition, under which our central character is made to undergo periodic review and evaluation by those with the perspective of his long sequence of lives and the source of all this. One of those examinations is about to take place.

For us, the readers, this is a priceless touchstone, a kind of exposure to reality that we never expected to find... or it is nothing. That is something we decide for ourselves.

So we proceed. Here are the main points of the session.

The Ninhal places Enki in the middle of a large pentagram that she has traced on the ground. (Yes, the symbol is that old and was used by the Amašutum in their enigmatic ceremonies.) She seats herself before him and examines his hands.

Noticing the Ukubi, who is absorbed in an examination of some crystals, she warns Enki not to associate himself with the likes of that Urašienne (Earthienne).

Enki does not take this well. In other words, things are not getting off to a good start.

The priestess indicates that this is a matter of the highest importance, and means abandoning his mission in life if he persists. The discussion continues intensely for some time.

The priestess broadens the discussion. Enki is impatient and irritable throughout.

She finally manages to gain his interest by telling him she sees his line of life as on a table of crystal.

You will live multiple adventures and you will have choices to make to preserve your wellbeing and that of your family... that of Nammu. I distinguish a visage exquisitely made up... dark green eyes outlined in night. A female of solitary destiny will come and her times will perturb your existence... a Nin (priestess) of divine allure, bedecked in an infinity of jewels. The color of her skin will be identical to that of the Babbar (albinos). In these troubled times, Uraš will bear mortals who resemble you to some degree. The Gina'abul males and their mortal sovereigns will be at her feet. She will put the people of Uraš to their knees, innumerable in this epoch. The entire world will tremble at her passage...

The priestess continues, describing this Nin who will exalt the imagination of soldiers on the field of battle. For this fateful time she will be under the influence of the grand Šàtam, Enki's creature Enlil, and Enki's creator An. Cities, banquets, temples are described.

Her destiny is tied in part to yours... It is she whom you pursue and you unconsciously flee... She is a double of the above and the below... you are Urní (sister souls).

## **Sister Souls**

Again, Enki will have none of it. But the priestess continues, perhaps because her information is the most important possible for Enki. And in fact we feel we must provide this part verbatim as it is possibly the most important in any of Parks' books... not only for the characters but for us as well, if we can figure out exactly how we are linked to it. So we proceed:

What tale are you telling me, poor fool?! I am a complete soul, not fragmented. This is my first Zišàgál (incarnation)....

You are mistaken, my son! Your error is at the image of your candor. Do you believe that you would be such as you are today if you had never taken Zišàgál (incarnation) prior to this?

When the long road of Zišàgál unfurls such that the objectives of each become known, the Ba (the soul) can decide to fragment into two or several parts, it is its choice! But the process is irreversible up to the point where each part has achieved its work and recovered its other fragments at the end of the cycle. So it is not until the missions of each of them will be accomplished that each fraction will be able to reform the initial being.

The majority of Kadištu (Life Designers) have finished this work of Gibilzišàgál (reincarnation) and serve the Source in awaiting the definitive rejoining.

The entire being that you represent has made the choice to so divide, my son. It has taken the resolution to fractionate itself for a better evolution. But it is plausible, even foreseeable, that certain of your parts can be recovered according to your evolution and your lives...

I was dumbfounded by this revelation. My inner universe was completely shaken. What was I, truly? Only the fragment of an unknown being? My ego had taken a mortal blow.

What is my profound origin? I asked, completely disillusioned. The Nindigir (priestess) again took my hands and employed a more indulgent tone:

My son, do you not see it? Have you not discovered it thanks to your progenitrice and to the dark little ones of the vast Edin (plain)?

Your eyes, your hands, and your feet are for me an open book. You are not only affiliated to the Abgal of Gagsisá (Sirius) through your mother, but you are so equally on the part of the provenance even of your Ba (soul). Your entire celestial family comes from this admirable place. It appears to be the planet named Sé'etra'an that is situated in orbit around Gagsisá-Eš (Sirius 3).

We well knew that the planetary systems of Gagsisá were composed of three suns. However, the name of Sétra'an evoked for me nothing in particular.

You do not seem to know this sacred name. Sé'etra'an is the place where the largest number of Gir [see Decoder] reside. As you know, the Gir are Nindidir susceptible to birthing a Kirišti [see Decoder]. The term Sé'etra'an is translated SÉ-ET-RÁ-AN "the presage of life who accompanies the elevated". The name of your sister Sé'et (presage of life) comes plausibly from this source.

Then why do you speak to me of another Nindidir, other than the one destined to me? My progenitrice has the secret intention of making me a Kirišti. Is not Sé'et the one destined to accompany me? If I have an Urní (sister soul), it must be she....

My interlocutrice stopped me short:

Nammu is mistaken! One does not become Kirišti, but one is that from birth. The Kirišti must habitually be authentic Abgal. You possess only 1/4 Abgal blood via Nammu. Your mother is 2/4 Abgal - Tiamata, her progenitrice, not being fully of Gagsisá (Sirius). It is your sister Sé'et who possesses the most Abgal blood among you, in the neighborhood of 3/4.

Furthermore, a Kirišti must be conceived naturally and exclusively by a Gir. Have you come from the flanks of Nammu my son?

Moreover, where is Sé'et? Is she at your side to sustain you in your task?

Seeing me disappointed, the priestess took a compassionate air. She hesitated a short moment and lanced at me:

You cannot be other than what you are. You are the victim of a laborious consanguine degeneration... exactly as planned by the Gina'abul. Doubtless you are here to alleviate some pain among our people. But that is not all, my son....

The eyes of the reader of destiny darkened again. She continued:

My child, I must again place you on guard against this Nin (priestess) with the pearly skin. She certainly is your counterpart, however watch your attitude. Your choices are disparate. Your distant counterparty has chosen diversionary roads that we must not judge. She always will know how to give a pretext to her cries and her tears. You closely resemble one another on many points, but the route that she has chosen is broken and holds many pitfalls.

It is in the masculine that she will try to find comfort and the soothing of her pains. She will use manners until then unknown to attract the males in her royal litter. Many among them will fall by her doing into madness or will simply lose their lives.

You alone will understand her, and you will estimate her without taking yourself well into account because an Urní (sister soul) is always attracted by one of his or her counterparties. However, when her agile and imperious silhouette will have won over the powers of this world; when the shadows that she engenders in the name of your creator and of the grand Šàtam, will have recovered Uraš; when her delicate and contemptuous tone have ceased to resonate in the alabaster palaces and when the dead packed under her feet will have made her sick with nausea, this Nin of indomitable youth will come to you totally desperate. She will have no more wealth.

At that moment, because her eyes will no longer be in quest of ambition, she will finally place her clear vision on you and will recognize you as whom she has searched for, during an eternity. You will become her unique object of lust.

You must take guard not to fall into madness yourself, because this female will possess a powerful magnetism.

She will try to change for you. Her attachment to your regard will be hidden from the ensemble of the Gina'abul.... That is all that you must know about her, my son, without the risk of influencing the destiny that you have chosen for yourself...

They continue; the point is not that Enki has chosen to suffer, but that he has already chosen these major paths under discussion, but still must work out the detours.

We pick up the dialog a bit further on, with other information that appears useful to us.

Nammu claims that the density of Urašien (earth) KI is poison for males of the lineage coming from Urbar'ra (the constellation of Lyra) and that I will end by bitterly proving this reality if Sé'et does not return to me. What do you say to that?

The royals and their Imdugud descendants do not have this problem. It is true that the frequency of this planet is more elevated than that of our colonies and particularly of Urbar'ra (Lyra) and even of Margíd'da (Ursa Major). The KI of Uraš (earth) is poison for the

males who come from these celestial places. I have but one recommendation to make on this subject my son, which is to find a Nindigir (priestess) who will give you her "look of life".

I am considered by most of us as a Kadištu (Life Designer). I have received the breath of my mother, I am the "reflection of the Mistress of life". I am son of the water and the Níama expands in me like a fountain at an inexhaustible source. Nothing can happen to me!

The Niama has nothing to do with that. The majority among us do not possess this power and that does not impede us from being Kadištu (Life Designers). I will not be as categorical as you. You too much resemble your creator. Your apprenticeship has definitely not yet been achieved. You must have a bit more regard for your Nungal.

What is to become of the Nungal?

The priestess hesitated a short moment...

Your alagní (clones) are innocent victims. If your fidelity to the relationship resists the temptations and tempests that menace you, then you will know how to take the measures that will deliver these beings of yours.

The session ended abruptly at that point. The Ninhah (meditation priestess) rose, made her sign of reverence, and left the apartments soundlessly.

We end here with Enki's consideration of the dark small one he had brought from the vast Edin, and the female named Húlla, the small Ugubi (ape or monkey) of Nammu. Why so much difference in their statures and temperaments? Enki was determined to find the reason and above all to comprehend the functioning of these exotic species, in action so much more peaceful than the Gina'abul.

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#### Reflections on Page AG5

Well, what are we to make of all this?

We are being handed information about how a conscious entity grows in a nonhuman evolution. Could this possibly have anything to do with ourselves?

I am going to suggest that if it did not, we would not be reading it in the first place...

because it comes to us through a person who makes no claim to be anything other than fully human and yet he has it through what seems to be immediate first-hand experience. And if he has some connection, could not others?

What that connection is is actually suggested by the story itself: there was or is a very great apprenticeship taking place. Our human race was still something for the future, but Sa'am/Enki had created the Nungal as part of his Life Designer apprenticeship and he was

now being informed that his work was not being judged too kindly as he appeared to have abandoned his creatures. Apparently, once created, a conscious race needed following.

Now I am perhaps guessing here, but would not one way of following up be to take incarnation into the race itself from time to time, and what would be the benefit in doing that if something could not be brought in?

Would there not be perfect justice in this operation, as the creator would be made to experience exquisitely the experience of his creation... and perhaps to take any needed corrective action.

We barely know how this would work. For example, we gather that Sa'am/Enki is not the only being responsible for human genetics. We have hints that many have dabbled, not the least forces who have opposed the "Life Designers" in the galactic war about which we are beginning to learn. Who knows but what they are all forced to come in at times? Would that not bring about the kind of situation we see around us today?

## War(3)

Readers may need to review the sections War(1) and War(2) for a refresh on the background of the Great War that led to all the events of our history here in the Ti-ama-te solar system.

As of some twenty or thirty years after the founding of the Kharsag colony, the war continues. Units of soldiers, battered from combat, frequently burst in upon the colony for a bit of rest and restoration. This always sows discord and forms the central subject of the assemblies. Enlil never lets them stay for longer than an Ud (day) before sending them back to the front.

Where Enlil had been earlier complaining of headaches, he and the other males less frequently do so now. Enki wonders if this indicates that the KI is becoming more compatible or if it is a sign of the imminent victory of their side in the war.

The feline Life Designers known as Urmah deploy a major military position in the east (west) of the vast Edin (plain) toward Kankala (Africa). The Kuku (ancestors) have never detected their base. Enki has learned from Nammu's archives, recorded in Ugur, that the bases are subterranean, and bear the name Gikal [GI<sub>7</sub>-GAL: great and noble; GI<sub>6</sub>-GAL: great and dark, in Sumerian]. Enki will not speak of this place to his Kuku, to Ninmah, and least of all to Enlil, the Great Šatam.

Enki intends to go there as soon as possible.

The Kingú have been to Šàlim to sign an accord, giving them official permission to establish themselves in the grottoes and tunnels of Uraš (the Earth). The royals have been rendered unstable by war and the domination of the Anunna. Those who have always occupied Uraš become progressively vulgar fugitives. But the hard-core ruling group remains completely elusive. Dìm'mege has in

compensation concluded a truce between the Kingú and the Amašutum of the Abzu. Having had a history scattered with discord between themselves and the royals, this accord seems beneficial to the people of the Abzu.

The treaty was signed without Enki's consent or even his presence. His mother signed in his place.

Enki guards this information secret. It gives no regard to any governing authority of Kharsag.

Thus the Kingú remain allies of the Amašutum and to Enki just as they were to the cause of the ancient queen. For the Kingú, Nammu is taken as Tiamata's legitimate descendant, while they do not recognize her as having any authority over themselves.

## **Agarin, an Ukubi'im**

Agarin (Sumerian for "blood relationship") is the name given by Enki to the Ukubi'im (*Homo Neanderthalensis*) that he brought back from Kankala (Africa). She lived at his side for some 18 Muanna (years). His companions had never supported her presence; Nammu had even forbidden them to live together and ordered Enki to liberate her.

But Agarin had never wished to return to Edin; she had become habituated to Enki's presence. She followed him around as would a wife. They had an affection for one another and had even coupled on numerous occasions. Enki found her to be of an exquisite sweetness; she had definitely added some sweetness to the bitterness of his existence (which he had done everything possible to hide from the colony).

Agarin had obtained no progeny from this, but had received the force of the Niama, which could render one mad.

After he discovered her inanimate body, Enki analyzed her blood and found the venom, but no wound. Though it was unknown to him, Mamítu-Nammu revealed it to very certainly be the venom of Ninmah!

This meant that Enki was going to have to be watchful around Ninmah... who while appreciating Enki, was also spying on his work on Neanderthal genetics, clearly on the request of Enlíl.

Ninmah had clearly seen Agarin as a potential adversary, as she had come to possess the force of Niama.

Due to the attachment he had had to Agarin, Enki did not use her body after her death in his genetic work, although he did preserve her genetic material. He gave her body a simple burning according to their custom; no one bothered to attend and render a final homage. He scattered the ashes into the wind that blew in the large Edin.



## Immediate Postwar

Eventually, of course, the Great War did wind down. We are not at the moment aware of any treaty signed with the Gina'abul, though we will update this statement if it is found in error. It seems more to have been a general recognition by all parties that the Gina'abul were not to be evicted from their base on Uraš and that it was useless to continue to try to deny them even the eventual ownership of the entire Ti-ama-te (solar system).

Fighting seemed to have ceased on Udu'idimsa (Mars). Mimínus (grays) were scattered around Ti-ama-te (the solar system). Mulge, the planet of the Kadištu (Life Designers), having a "frequency" too high for Sa'am's Kuku (ancestors), would never be dominated by them. However Sa'am could still worry that the Gina'abul might somehow, someday, be introduced to the Abzu of Mulge without his authorization (which should have been required, as he was Lord of all Abzus in Ti-ama-te). Many emissaries of the Source lived there, including female Gina'abul.

The situation regarding Mulge-Tab, satellite of Mulge, was even less clear. It appeared that its KIGAL was a delicacy for the senses. Nindigir (priestesses) lived there and were guardians of the "life-designer" ordinances.

Sa'am-Enki hoped that, with the war over, he could move beyond his usual confines, travel freely around Ti-ama-te, and perhaps take care of some important matters. Understand that where he had always considered himself aligned with the Kadištu beings who were here, they often did not recognize this in their turn, and Nammu had warned him to be careful lest he be treated as a general Gina'abul. Plus of course he was further confined in his travels by the Gina'abul themselves, who never trusted him, while at the same time very much needing his frequent assistance.

So Sa'am would be able to move around in his Gigirlah, but soon likewise the troops of his Kuku (ancestors) would be landing on Uraš, bringing who knew what changes.

Sa'am-Enki wanted to meet with the feline Kadištu Urmah in their secret underground base at Gigal.

He had found the plan of the layout of this base in Ugur, showing it to be at the extreme south (today's north) of Kankala (Africa), near a long river that flowed in the southern (northern) part of Kankala, and whose sources were in the Sinsal country, the grand reserve of the Ugubi (apes). This is the location of what we know today as the Giza plateau.

There was a protective barrier field set up by robotic lookouts hidden in the vegetation, causing Sa'am to have to stay outside and simply observe the comings-and-goings of the felines for several nights.

Their intensity had been increasing. The earth trembled at times from muffled sounds emanating from the profound depths. Lights flashed out from holes and gaps in the ground.

All of this gave the impression that the Urmah were abandoning the place, though Sa'am didn't see sufficient vessels to suggest an actual flight (fleeing).

With the aid of a viewing device, Sa'am could see that the Urmah were impressive in size, with a greater stature than that of the Gina'abul, large shoulders, and the head of a Pirig (lion) with ocre mane. Surprisingly, several had long claws on their right hand. The Girkù had no information on this. Sa'am reports that the Imdugud, their "children", sported exactly the same for self-protection.

We mentioned above Nammu's warning to Sa'am about contacting the Urmah. But she also said they tolerated well-enough the Amašutum as emissaries of the Source. Nammu had had working relationships with them - not always very engaging.

The Urmah were "quick" ["vif"] and "dry" ["sec"]. They possessed a state of consciousness that functioned quite differently from that of Sa'am and his associates. Very suspicious in nature, and very solitary, as could also be said of the Imdugud.

The vessels of the felines of the Source were small and light. Some were silent; others emitted at times a hissing that stirred up the dust. Those went out only at night.

Here Parks seems to make a distinction between "felines of the Source" and "Urmah" when he states that the vessels of the Urmah are paler and more elongated, and he does not know their point of access to the Gikal, which seems to be situated much further "inland".

Sa'am recognizes these vessels as the ones that had attacked their mountain at Dukug with some Uru (missiles) two Muanna (years) earlier. That assault had damaged a small part of Kharsag and the works of his Nungal in the vast Edin, but there had been no injuries. The Anunna had responded severely from positions at the foot of the mountain. Afterward, they had tripled their defenses in the Dukug and the Great Šàtam (Enlil) had requisitioned several hundred additional soldiers to protect the agrarian city. That had made it necessary to enlarge their crop plantings. In several days, that same need was to become much greater!

Enlil has just brought in four more Albarzil (mechanical drills) from the Abzu. These were needed years ago; work has simply not been advancing. This is standard practice for Enlil: respond to need when it is already too late.

Sa'am-Enki has been unable to make contact with his father, whose trips "to the heart of Tiamate" (Mulge) sometimes seem to be just a pretext for hiding from his children.

## **Gikal**

The Urmah left the Gígal by night amid deafening sound and light. The colossal flotilla departed the planet in several waves and a continual fracas that raised the earth. The entire operation took about half a Danna (1 hour).

The departure was a major military maneuver that must have been ordered by the Kadištu (Life Designers) confederation. It seemed to be a peculiar thing to Sa'am-Enki, as the small numbers of arriving Gina'abul soldiers (around 600) surely did not require that step. The Urmah numbered in the thousands.

Ninmah would have located their base northeast (today's southwest) of the Dukug. Sa'am-Enki had pretended to know nothing of the subject. He took care that no one followed him to the south (north) of Kankala (Africa). He had made a practice of using the Diranna (star ports) on his trips.

After the Urmah soldiers' departure, Sa'am-Enki returned to his exploration of the plateau. Its protective force field had been deactivated. Armed with a long rope, and Ugur, the Gírkù for illumination, he explored numerous ventilation shafts that punctuated the terrain.

The Gígal was monumental, possessing several levels, which was also indicated in Ugur itself. In fact there were seven levels, but Enki was far from being able to explore them all. That would have taken Iti (months) or even Muanna (years), as the tunnels extended under Kankala (Africa).

In these tunnels, Nammu and her associates had found refuge on many occasions when under attack by the royal red Kingú.

Some of the tunnels seemed to be buried far, far into the earth. They had to go somewhere. Enki believed that certain of them even led to the Abzu. Nammu and Enki's sister Dìm-mege must have known this.

Sa'am reports that there were monumental halls from which emerged broad galleries (or tunnels) through which could pass voluminous vessels. These were doubtless where the Urmah kept their flight vessels.

The walls were smooth, without inscriptions. Some of them seemed to be constituted from a single enormous block. Most of them were not natural. They had not been carved by natural erosion or even by the hands of individual workers. Rather they appeared to be artificial caverns.

The principal seat or headquarters area appeared to have been assembled from the exterior on several levels, on which was then placed the thick, heavy roof that formed the actual plateau.

#### Anunna > Anunnaki

From this point forward in Parks' books he uses the term Anunnaki. The Sumerian number GÍŠ-U (600) is synonymous with the name Anunnaki, which is to say Anunna of the KI (the Earth).

The Gikal is a fortress and its walls are impregnable ramparts. Sa'am believed that entire structures could be moved in order to obstruct certain of the underground spaces. He found himself on several occasions facing colossal walls whose orientations seemed completely strange.

There seemed to have been no mechanical devices or systems left behind; the spaces were completely empty. Furthermore, while the two upper levels were dry, some of the lower ones were flooded with clear water. A broad watercourse flowed through the two lowest. The crystal (Urgu) indicated that this was a hidden counterpart of the long river that extended through the south (north) of Kankala (Africa). This lower river had no doubt been diverted in places so that it would run simultaneously on several levels.

Sa'am-Enki discovered several "port basins" lined with willows, that reminded him a bit of the Duat of Dukù - a similar environment. We suggest you pursue the hyperlink so that you can consider the similarities as well as the differences between these two versions of a Duat, assuming that we are indeed dealing with a Duat here. Later, the role of the Duat in the path of a deceased Kadištu will become of central importance.

The river to which we have referred would be the Nile, except for uncertainty introduced by the great dislocation that is due to come to Uraš before we will have today's geography.

I discovered various towns or groupings ["agglomerations"] in the Gikal. Numerous edifices are of pyramidal form, others more rectangular or square with wide columns. The architecture of the buildings of the felines of Sipazianna (Orion) was heretofore completely unknown to me.

The habitation spaces and the temple halls are totally empty. The doors are broad and high. A luxuriant vegetation mixes among the stones of the edifices.

The fourth and fifth levels have strange lighting on the ceiling. The ceilings are very high; they differ according to the level and the sectors. They must be nearly 13 Nindan (nearly 80 meters) high. Lines and points cross forming a pleasing and harmonious pattern that illuminates the constructions.

I am blown away by this place. It makes me tremble and wonder at the same time. I must guard this as a secret in my spirit, making it my habit above all not to think of it when I return to Kharsag, particularly when around the Ušumgal and Enlil.

I would love to install myself here. It is here that I would love to establish my Nungal, where they will be free, but I hesitate, so impressed am I with this place. The Anunnaki and their creators above all must not know this place.

## Festival of Heroes

Nearly a month after the 600 arriving Anunnaki had posed triumphally at the base of the Dukug (the Mountain of Heaven), a prodigious Festival of Heroes was organized for them at Kharsag.

An had hastily descended from Udu'idimsa (Mars), followed by a cortege of Mimínu ("greys") and Mušgir (*dragons*) dressed like princes.

Enki was totally stupefied to see these revolting creatures around his creator. Dim'mege, who had been invited to the ceremony (while Nammu had not), grimaced strongly at the spectacle.

An testified once again to his supremacy over Ti-ama-te (the solar system). And he demonstrated unmistakably that his constant relations with the worst species of their consanguine family could only increase his power and the fear that he had always inspired on the part of the entire race.

But seeing Enki's and Dim'mege's reactions, An justified himself by stating that without the Mušgir (*dragons*) they would never have been able to deal with Tigeme (Tiamata).

An certainly lacked any tact. He seemed to have forgotten that Dim'mege, Sa'am-Enki, and even he himself were all descended from Tiamata. (See the Source Races chart in [Genealogy](#).)

Prisoners were proudly exhibited. There were three Kingú-Babbar (albinos), five reds and a handful of the common skin (green). The spectacle was pitiable. Three royal reds were savagely executed by the Mušgir who opened their thoraxes. The sour odor of spilled blood and the still warm and palpitating entrails made me nauseous. My sister and I trembled like leaves. Sigpabnun (Isimmud), my agent, seemed very calm.

Among the captives was an Urmah in very poor condition. He was chained outrageously, as justified by the terror that he created in my consanguine family. The Urmah couldn't budge because he was garrotted. His stature was very high, as with most emissaries of the Source.

In his drunken triumph that he shared with his absent son, Enlil praised "the race of elects" who had known how to conquer Uraš and to subjugate their enemies. The Great Šätam took a sword. I understood what he wished to do; I leapt toward him in calling for him to spare the Urmah, arguing that we could study him: "This is an emissary of the Source, above all do not touch him!"

My sister restrained me in my impulse. The Urmah fixed me for a long time in his eyes. EN-LIL forced him to kneel and cut off his head! This required several strokes.

EN-LIL and some Anunnaki jumped on the corpse to drink the victim's blood. This greatly amused my creator.

All this was too much for Dim'mege, who staggered and clutched Enki; she urinated on his boots.

Ninmah came to their assistance, explaining that scenes of carnage always aroused the drunken pride of the males.

She went on:

I am a Nindigir who has taken initiation on Nalulkára. I am no longer a Kadištu since I have conspired with the ensemble of the Ušumgal. I accept this, because I did not give more support to the despotic ideology of our queen.

We have here two beings issued from the line of Tiamata by the intervention of Nammu. If in the future you wish to execute emissaries of the Source, do not do it in front of their delegates present here, only out of the respect that we owe to Enki, his sister, and their absent progenetrix, and in honor of their precious collaboration. Without them, Kharsag would not exist!

Having reestablished order, Ninmah reseated herself on her throne and ordered the festivities to begin. Eden, Ninmah's Garden, had been swept clean for the occasion. Dates, melons, figs, grapes and honeycakes were on display in sparkling plates on tables of "ivory" from the strange creatures that the Ama'argi called Amsi (elephants). The triumphant army filed in majestic and processional rhythm before An, Ninmah, Enlil, the Ušumgal, and Enki. An gave his thanks to each of the high nobles for their acts which had made all this possible.

#### Comment

Somewhere on this website - and it might as well be right here while we think of it - the perfectly obvious should be acknowledged.

What do you suppose a "scientist" in good standing, guardian of our quest for the truth in our understanding of our place in the universe - would say to all this? I expect he or she would protest loudly, calling for a little more strangeness, more - je ne sais quoi - *ooboo-gooboo* in his/her aliens. If any appearance at all; more likely nothing more than the weakest radio signal trying at some universal code.

Why, this scene resembles nothing more than a feast at royal court (if you ignore a tail in evidence here and there). We KNOW this scene!

But, we say, of course! Isn't that exactly the point? Now finally you have just begun to think.

Proceed...

Enlil's sensation of triumph and joy was very great. Double, because the Great Šàtam was taken with an Ama'argi princess for several months now. He no longer carried any regard for Ninmah, the sovereign of Kharsag.

This is undoubtedly why Ninurta, their common progeny, was not present that day. He preferred to "slash the Imdugud", as he liked to say.

Ninurta had directed the Anunna these last Muanna (years). He had been the official chief of the armies of An for three cycles (years), and it is he who had led the military apparatus to final victory. So his absence was not well appreciated.

Ninmah had taken an interest in Sa'am-Enki. He notices, and takes advantage, feigning drunkenness to match her actual state of inebriation, to pry some more information from her about the status of Sé'et, and even manage to convince her that it would be wise to bring Sé'et back to Uraš. Ninmah warns Sa'am-Enki that Sé'et would not be able to give him the "regard of life" which she, Ninmah, could, and this will lead to his ultimate death.

## **Nisighu (Bluebird) - Gíghu (Blackbird)**

Some days later, Sa'am-Enki returned to his exploration of the Gigal - to its third level. This level possessed several extremely large cavities that would seem to have been able to permit the passage of the Urmah's flying vehicles.

In the northern part were rooms of immoderate size with thick columns, totally deserted.

Amid the maze of stone was a profound hall, devoid of any artificial lighting. With the aid only of the green light of the Gírkù, Enki found inscriptions on the ground, in the Emešà (mother) language - a very archaic form that seemed not to employ any Emenita (male language) terms, other than names that were mentioned.

He left this inscription on the ground to present later to Nammu. It seemed to be composed of Kùsig (gold) powder. Its contents were as follows:

*Ana apil É-a  
ilittu šá Nam-mu tu-li-du a-na marutu ina An  
Gi-gal bité-su-nu gab-bi maš-ka-nu šá Ur-Mah ana šá muhhi hi*

*Nun-Gal*  
*pa-ni-šú id-da-gal Nisig-hu akanna Gíg-hu*

Translation:

To the son of the house of the water  
progeny of Nammu, she who has engendered in filiation with An.  
The complete house of the Gígal is the retribution of the Urmah  
to (him who has) responsibility for the Nungal.  
In his privilege, he will dispose of Nisighu (Bluebird) as well as  
Gíghu (Blackbird).

Exploring further - feverishly - Enki's Ugur eventually illuminated the sides of an ovoid flying apparatus of the Iníuma general type, with bluish reflections. The reader can for the time being refer to our [Iníuma illustrations](#). We have prepared 3D images of Nisighu for the forthcoming book *Le Réveil du Phénix (The Awakening of the Phoenix)* and at the time of that publication, we will place here an image of how the Bluebird appeared to Enki in the Gígal cavity.

A word of description: yes it was blue, it was longer/slimmer than the Iníuma, and it had wings, apparently for use in our atmosphere.

Enki found it highly esthetic, giving the impression of power to displace rapidly and in silence.

A bit further is found another vessel of dark reverberation. It possesses small wings of triangular form and three rectangular dark windows at the level of the cockpit. Its contours are straight, taut. Its massive silhouette and its full length give it an extremely menacing aspect. It gives me the impression of roaring in silence. It appears to be without any doubt a powerful machine of war.

Here again, we have prepared 3D images and await the time for their release.

Anyway, the heavy responsibility of all this sent shivers down Sa'am's spine. He was no warrior; he was at times nervous handling the Gírkù. How was he to be responsible for the Gígal and for these two strange machines? In fact, he was unable even to find the entry door to Bluebird.

He also at this time faced a heavy task in Edin: to install the bulk of the Annunaki in the villages of cedarwood constructed along the two enormous grooves that had been dug out by his Nungal. The work had begun; the water had begun to be diverted. The dikes and irrigation canals had been excavated by the Mímínu (greys). Always he was preoccupied by something fundamental.

To be continued...



## Search for Sé'et

### HOW TO RECORD IN YOUR GÍRKÙ

If you have the power of *Níama*, as does Sa'am-Enki, you take great joy in focusing your thought on the Gírkù's luminous essence, and with an assured gesture, passing your hand three times over its extremity. When the virtual control panel appears, the information may be tapped in, then appearing on the pellucid screen.

Ninmah has agreed to allow Sé'et to return to Uraš, but where exactly is Sé'et? She has not made an appearance and we find Sa'am-Enki in his Gigirlah (vessel) on a journey to find her.

Sa'am-Enki summarizes what he has been able to learn of the outcome of the hostilities that led to the present situation. Briefly, the allies of the Source had been successful everywhere, recouping all territories from his Gina'abul ancestors (Kuku) and their allies, except for here, in the Ti-ama-te system, where the Kuku have achieved undeserved mastery.

From Mulmul (the Pleiades), the Ubšu'ukkinna system (Maia of the Pleiades) has been retaken by the Amašutum of Adala (Taygete of the Pleiades), of Gišda (the Hyades) and by the Ameli of Bun (Aldebaran of Taurus). I understand that our system of Anduruna (Dubhe), my birthplace, has also been entirely recovered by our females of Margí'da (Ursa Major).

Sa'am-Enki laments the irony, how he and other allies of the Source pursued the war to this system and ended up contributing to the (local) victory of his Kuku, becoming now unwelcome in the "fruitful" places.

In spite of their legendary wisdom, the royal authority of the Amašutum established in Gišda (the Hyades), disavow the daughter of Tiamata, Mamítu-Nammu - legitimate sovereign of the Gina'abul. My mother and I are exiles here, along with the Nindigir (priestesses) who have followed us in the battle as well as our Nungal. We are now constrained to associate ourselves with the Ušumgal and their Anunna - forced to collaborate with the Gina'abul traitors with whom we have no affinity. The technology that we use to survive each *Ud* (day) is quite rudimentary. We depend on only the equipment that has made the voyage with us and what we have by the good will of the Nindigir (priestesses) of the Abzu.

If I may say, this perhaps strikes a resonant note... but we are a long, long way down the road today. Let us go on...

Sa'am-Enki points out that Ninmah, the sovereign of Kharsag, has illegally replaced his progenitrix in her constitutional functions, Nammu, who possesses the regal blood of her mother and of the Kadištu via the genetics that she has acquired from the Abgal of Gagsisá (Sirius). The ordinances of An and his Šātam (territorial administrator) are outside the universal rules.

And so Ninmah swept into Sa'am's Kharsag, uninvited, and as Enlil's companion, rubbed herself like a Su (an animal) over everything Sa'am possessed, without his even knowing, until even his personal effects were impregnated with her emanation.

Although Enlil was totally in Ninmah's power, her objective was not Enlil; it was Sa'am himself, and had been for a long time.

Sa'am, observing himself here, saw that his own character had been modified over time by his creator's (An's) entourage, becoming more and more hardened and careful.

When Ninmah came into his dwelling place, it was always to spy on him and to lend to him her therapeutic virtues. Recently she had placed on his research table a goblet filled with her Úzug (menses). She had believed him to be sick, but he had been well enough in public.

She often found him to be with inopportune symptoms which actually did not at all reflect his state. He never drank her euphoriant drinks and he always cleaned out his working tools after she left.

Her comportment was at one time emphatic and irritating.

His mother Mam, for some reason Sa'am did not understand, was avoiding her son at this time.

Sa'am-Enki had brought up Zehuti (Thot) from the Abzu (underground world) and put him in his (Sa'am's) place in Edin. Sa'am had left the Gugal, Edin, Kharsag and its Ereš (queen). He had abandoned his Nungal for a time and left Enlil to track the Ugubi (apes) and Ukubi (genus Homo). He was henceforth on the search for Sé'et!

Although Ninmah never ceased to predict Sé'et's imminent return to Uraš, his sister's whereabouts remained unknown.

Here is a summary of some notes entered by Sa'am-Enki on his search:

- He visited Udu'idimsa (Mars) and its zone of production hidden in its Abzu. Mîmînu (greys) served as guide. The beings at the head of the Kiši (ant people) said Sé'et had returned to the Abzu of the Mulge.
- The Abzu's fields seemed abandoned; its silos empty. The priestesses there said that Sé'et had been set free and taken by a group of Ama'argi from Mulge-Tab, a month ago.
- A gigantic mothership was under construction in the center of the planet's Abzu, by Mîmînu, accompanied by the deafening roar of a multitude of machines.
- On the way back to the surface, Sa'am saw strange stations for treatment of mined materials.

As to the surface of the planet:

It was a charred and choking ruin, ravaged by combat. Sa'am's Niama permitted him to perceive the atrocities that the astral domain had endured, which he felt it would be preferable not to reveal.

The light of Udu'idimsa (Mars) is much stronger than that which we experience here on Uraš. I take it Parks is saying this is in part because its smaller size gives it a smaller (shallower) atmosphere, but he also reminds us that this time period is prior to the disruption of the orbits of all the inner planets that occurred later when Mulge-Tab went traveling. In other words, all those planets were closer to the sun then than they are today.

So much for the physical description of Udu'idimsa. As for the progress of his search:

Sa'am did find his creator An ensconced in a sumptuous palace he had built, in just several Ud (days), in the middle of the rubble of the ancient royal quarters.

An welcomed him with open arms... the first time since they had all arrived in this "hole", as Sa'am put it. An had been avoiding Sa'am, but there he could no longer. He apparently wished to cut an impressive figure before his slimy henchmen...

I was not very cordial and this escaped no one. An was lounging on his enormous bed ornamented with red and green jasper. He was totally ridiculous! Close to him were two Kingú-Babbar chained by the neck and the two bound hands. They seemed to symbolize the victory of my creator over his consanguine adversaries. This scene was deplorable.

Asked where Sé'et might be found, An responded that he knew nothing, and that Sé'et had left Udu'idimsa (Mars) an Iti (month) before, with some Amašutum from Mulge-Tab, the satellite of the planet of the Kadištu (Life Designers). Sé'et was no longer "under their divine providence", having been given her liberty in thanks for her efforts.

Mulge and Mulge-Tab have the use of arms that escape our control and understanding. These accursed planets are not yet under our authority. You are the guarantor of of the Uga-Muš (the People of the Serpent) my son. If you ignore the conduct of individuals for whom you are responsible, how can we have confidence in you?

The very interesting conversation continues; we'll attempt to summarize the points:

- The Amašutum must obey Sa'am; if they do not, their blood will be on him.
- Sa'am goes to so much trouble to preserve his Nungal. An could liberate them with the snap of a finger.
- Give him Mulge and Mulge-Tab, and An will give Sa'am his deserved place on Uraš. Enlil will be ousted. Ninmah will support this.

Sa'am responds that he cannot offer what does not belong to him. To which An's tone becomes rougher:

Then have you nothing better to do in Edin than to run after your Kadištu (Life Designer) sister? Only the uncertain Source whose nature you preach knows perhaps where she is found at present. It has been a long time since the daughter of Nammu was part of your

existence. You are reconstructing, Enki. That is the reality. Ninmah needs your services on Uraš. It is necessary for us to be willful and disciplined so as to renovate these unfortunate places.

Is it not you who are responsible for this carnage my dear genitor? Peace reigned in these places before our arrival!

An did not take this well. Their regards affronted each other. An's was hard and dominating. He no doubt had attempted to sound Enki by means of his Niama, but Enki had closed his chakras, as was his habit.

Enki was master of the Abzus of each planet in the system. An was constructing his ship without Enki's permission. A challenge of force existed between them.

Having nothing further to say to one another, they ended this meeting like strangers.

Enki departed in his Gigirlah (vessel) totally irritated, leaving some description of the physical state of the planet in his Gírkù. He headed for a Diranna (stargate) and programmed his arrival on Mulge, "the dark star" of the Kadištu (Life Designers)... the "planet of deserters"!

He did not understand why he spoke thus. A profound anger had assailed him for several Ud (days). He had a bad presentiment, but why? He hardly recognized himself. His hands trembled abnormally. He would have to calm himself quickly; otherwise the descent would be rude and he risked causing himself a major crisis of Buluhur (spasms).

Sa'am-Enki emerged at Mulge, to find the planet criss-crossed with powerful storms, whose lightning actually posed a threat to the equipment on his ship. He would have liked to descend into the Abzu, but did not because the detestable Mardukù had had to be deposited there. (Readers may need to review the section Laws.)

Following his instinct, Sa'am-Enki avoided Mulge. He could not explain the strange malaise that it gave him. He knew that in its Abzu were many emissaries of the Source who had survived the war.

At any rate, he followed his intuition toward the satellite Mulge-Tab.

This object was of moderate size compared with Mulge, but possessed a dimension similar to that of Uraš. It had an environment very different from that of its mother Mulge, being at once aquatic and forested. It did not seem to have been affected by the terrors of war.

Enki's vessel was directed toward an accessible stargate. Mulge-Tab's traffic was minutely filtered. The satellite possessed a thermal shield that served to protect it from external aggressions, and procured for it a constant warmth from one end to the other of the planet.

When I exited my Gigirlah, a piercing whistle resonated in my ears. I was greeted by a group of Ama'argi.

Their bodies were moulded in a white sheath, split to the knee, of the same type that Nammu wore at times.

I had to breathe calm and self-mastery.

The sky of Mulge-Tab is of a blinding blue and its soil radiates a constant warmth. I had the vague impression of finding myself on the planet Dukù. [See [Worlds](#)]

At this point we are presented with a richly and beautifully detailed description of the reception -- Enki's arrival was expected and awaited -- and of the planet itself. It would give us great pleasure to simply translate this... but this is not the purpose of these pages. An English-language translation will eventually be published. And so, as we generally try to do, we will bring you some of what we believe to be essential facts that will help to understand what has taken place in this long-forgotten piece of our history; the full flavor will be available later.

But where shall we draw the line? Shall we simply mention for the benefit of some future liberated botanist that an immaculate white magnolia whose fragrance is Enki's preferred of all he knows is the sacred tree of this planet? Why not?

Suffice to say that Enki was met by an escort of dozens of Amašutum in gold-ornamented liturgical vestments, dancing in rhythm as they led him toward a port city where a tribune of honor had been prepared.

*Asar* is the true Egyptian name of Osiris, "Osiris" being the Greek name of Usir (the seat of the eye) given to Asar after his legendary disappearance. Its origin is assuredly Gīna'abul (Sumerian) under the form AŠ-ĀR ("the glorified unparalleled one").

After endless praises, the females provided Sa'am-Enki with yet another of what he takes to be pompous names: *Ašár* ("the glorified unparalleled one").

The Ama'argi then turned to the gigantic Unir (pyramid) that dominated the west of the port city with its white marble facade. On its top the rays from a quartz crystal of immoderate size seemed to rend the sky in two.

Sa'am-Enki felt a shudder. The priestesses had exalted the divine light of the sun through the intermediary of the dazzling pyramid that reflected its luminescence.

He was led silently down a long road to the pyramid and made to descend where he was left in the underground darkness, alone... until he could make out some figures moving in the distance. Sa'am-Enki was then invited to join in a basin... three Abgal -- Kadištu of Sirius! (See the description of this race under [Races](#).)

The Abgal emanated an indescribable peace that, at the moment, reminded him of Sé'et. But their faces painfully evoked her absence.

One approached, took him in her arms, and spoke with the aid of Kinsag (telepathy):

My brother Ea (of the house of water), we were all waiting for you. We would have wished to have met with you under more propitious conditions. You must hear the truth on the subject of our sister Sé'et.

The Abgal held me still more strongly.

The daughter of Nammu is no longer of this world. Her vessel exploded before reaching Mulge-Tab. Your mother is aware of the situation, but she did not dare speak of it to you, knowing your attachment to your sister.

This was altogether too much; the dream had suddenly turned to dread. Enki leapt from the water, as to deliver himself from the clutches of this nightmare. Blinded by anger and overtaken by convulsive sobs... an Abgal tried to calm him and announce that "the past and the future can be apprehended by the spirit", saying that one must look beyond appearances.

Sé'et has chosen to depart and to experiment with death.

They said that Enki's sister had opened a way of wisdom for the Gina'abul who were aware of her death...

Enki neither understood nor wished to understand anything. Anger was the most direct path of response for him. He hastily took his leave, thinking only of the plot of his Kuku (ancestors) and An's manipulation. His head resonated with sinister thoughts toward them!

Sa'am-Enki hastened to leave the subterranean complex. His anger could not be controlled. He knew he was wrong to have reacted in this way, but there it was. He was also angry with himself; his Abgal blood was of no use against his "genetic animality" programmed by An to render him systematically blind.

Still, he understood. His mother and he had been betrayed by his Kuku (ancestors). The Amašutum were bereaved; she who was destined to ascend to the throne of Uraš and promised to unseat Ninmah -- in the name of Tiamata and of Nammu -- no longer existed!

The Amašutum asked if he did not wish to collect himself by visiting the dummy of his sister. Being unable to recover Sé'et's body, the Nindigir (priestesses) had fabricated this and placed it in the Duat of Mulge-Tab, under the pyramid. (The Primordial Chaos is the best place to shelter the body of a Gir, an obstetrician of Kirišti.) But Sa'am would not render value to this masquerade. He simply asked them to guard their silence over this entire affair and left Mulge-Tab, the harbor of peace where the days appeared to succeed one another identically.

Suddenly it was all clear. Ninmah's proposition was logical if she was au courant of the situation. Sa'am was certain that Ninmah was part of the plot.

Fatigued, he engaged his automatic pilot and programmed as his destination the star port at the foot of the Dukug, the sacred mountain (at Kharsag).

He would say nothing. Whether it had been an accident or a crime, he would know by their eventual reactions to the prolonged absence of his sister.

He headed back to Uraš. He had a severe crisis of Buluhur (spasmod crisis). He had to get some sleep quickly. Here is where this entry into Ugur ends.

## **Nungal Insurrection**

...Long time passes before the next entry into Ugur. The pain has been so excessive.

But in time, Sé'et's face begins little by little to fade, he begins to forget her smile, her green eyes (pupils)...

Sa'am-Enki spends some time in the jungle in the south (north) of Sigun (Australia) where they used to camp after having first arrived on this planet.

What has become of her soul? Where is she?

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Kharsag remains the sovereign domain of Ninmah, the Ušumgal and most of the Anunnaki, while the Edin (the plain) is the retreat of Enlil and his multiethnic workers. Some Anunnaki are scattered in the gigantic plain. We have begun to erect cities for them near most of the Diranna (star ports) that punctuate the lands of the grand Šàtam (territorial administrator). These buildings are not yet all inhabited.

---

The Nungal have pursued their interminable labor, unsupported now by Sa'am-Enki for years. Meanwhile after the loss of his sister, he abandoned himself to a suicidal despair, imagining a thousand and one means of putting an end to his days. But he would need an extreme and radical method, since he was gifted with eternal life by grace of the Níama. He would throw himself under an Albarzil (mechanical drill); crash in full flight against the Dukug (holy mountain); pass under a reactor [?]; eliminate himself with the aid of a Gidrugiri (lightning bolt)... or with Ugur. He never lacked for ideas but he could never carry out the act. Something or someone always impeded. He would like to have thought it was a Namlú'u - an invisible one - who was responsible.

Finally he borrowed an Ama'argi Tumuá (single-place flying apparatus) and flew it around and around Uraš under full power until its power crystal blew up, leaving him stranded in the middle of Kankala (Africa). He had to call Ninmah via Kinsag (telepathy) to come and rescue him.

---

He had not mentioned Sé'et's disappearance when around the Kuku or Ninmah or Enlil. But when he did mention her name, it was in inventing some imaginary news. Sé'et was said to be living in the Abzu with her mother and sister Dim'mege. Ninmah had at times mentioned to Sa'am-Enki that Sé'et ought to come out of the Abzu and pay a courtesy visit. Sa'am was always obliged to invent excuses more and more unlikely, one after the other. They had all played this stupid game.

---

The density of the KI had made itself felt more and more for the males from Margíd'da (the Great Bear, Ursa Major) and from Mulmul (the Pleiades), even for those of double polarity. Sa'am-Enki had thought he might escape this effect thanks to the omnipotent force of the Ušumgal, but Nammu and Ninmah had been correct: it was difficult for him due to a paternal genetic factor that he could not explain very well. Nevertheless he tolerated the situation much better than did the Anunna. His Nungal and Enlil supported the KI marvelously.

He was not a true Nungal, and so contrary to them, he did not possess the genetic components of the Babbar (albinos). For their part, the Ušumgal hid in their quarters at Kharsag where Ninmah took good care of them. She was like that with everyone, and Sa'am-Enki eventually had to cave to her repeated advances.

The midwife of the Anunna had become Sa'am's Šan (mistress/owner). She was the one who produced for him her "regard of life". He hardly rejoiced in this, because Ninmah did not inspire in him the confidence he would like to entertain with whom he would love. Moreover, he suspected that behind his back she gave her Úzug (menses) to his Ušumgal Kuku (ancestors). She had this wish to render herself indispensable and to see that no one at Kharsag would escape her sovereign control.

He had gone to meet Nammu in the Abzu to ask if she would accord him her "regard of life" in place of Ninmah, but she had not accepted. Once again, she had preferred to leave Sa'am facing his responsibilities.

His sister Dim'mege had proposed that he come live at Šàlim, the capital of the Abzu, and form with her the "pillar of the world". She had suggested that he would become her Nitahlam (lover), and offered her "regard of life". But something undefinable spoke against that; he did not know what.

Dim'mege nevertheless was more agreeable to the view that Ninmah and Sa'am would inspire more confidence.

She had slimmed down in recent Muanna (years) and was very pretty. She always had been. And now she wore a heavy scent that secretly intoxicated Sa'am.

---



Ninmah had been asking for some of Dìm'mege's Ama'argi to come to be mates to her Anunnaki so that the colony could grow. Although Ninmah had wanted more, Dìm'mege had allowed only fifty, and these purely voluntary. Dìm'mege was no fool! She knew the real reason was the need for their "regard of life".

Ninmah had also asked Enki to repatriate a large number of Nindigir (priestesses) of Mulge and Mulge-Tab for the same reason. But Enki had refused even to speak to the Kadištu about this, the idea was so grotesque! (Actually he had no rapport with them anyway.)

---

In spite of their union, Enki and Ninmah did not live together. Ninmah wished that Enki would give her a child, and she had used all of her charms to this end, but he retained his sperm as Nammu had assigned him to do. He did not wish to give offspring to the sovereign of the Anunna, the accomplice of his creator assassin.

He took refuge at Nunkiga (Eridu), his little station in the middle of the large Edin (plain). Sigpabnun (Isimmud) was with him there. He guided him sometimes to calm himself in his follies. His presence and his extraordinary calm were at times soothing. He was very centered.

At this time, Enki seems torn by everyone's needs. The climate on Uraš is not warm enough for the Anunnaki. They reign like sovereigns on high (at Kharsag). The Nungal can barely approach them from Nunkiga. Enki's Alagní (clones) are supposed to be digging with six Albarzil (mechanical drills) but two are out of service. Their materiel is out of date. Dim'mege has not authorized replacement, doubtless in retaliation for Enki's not having become her Nitahlam (lover). Some Nungal have returned to digging with shovels. Enki tries to maneuver for them between Dim'mege, Ninmah's people, and his Kuku (ancestors), but barely.

Enki has returned three times to Mulge-Tab. Life there is peaceable. The Nindigir (priestesses) who live there form an exemplary cellular organization, or at least so it seems. They seem to care for nothing except his personal pleasure when he is around them.

They seem totally disconnected with the difficulties on Uraš. Is this the life of the Kadištu (Life Designers)?

---

For so long now, Enki has painfully confirmed that he has not been able to approach the Ukubi'im (*genus Homo Neanderthalis*) family with once he had had such good rapport and from which came Agarin. She had come out of Africa. Certain tribes had been directed toward the middle lands (Europe). Enki did not know if it was his proximity to Ninmah that was causing the problem. He seemed to have been changing little by little and losing his profound essence.

At this point Enki has one idea in his head: to find "his promise" - Sé'et - her essence, soon, wherever it was, and whatever would be the mechanism with which it would come to materialize.

He had gone to meet with the Abgal of Mulge-Tab again, who were never far from the liquid element and the Kíg-Ku (dolphins) who peopled the borders of the sea. The Abgal had initiated him into the functioning of the Ba (soul) which aided him in detaching momentarily from his promise. They had explained that the Ba could sometimes lead down indirect paths for the benefit of life's missions. This idea conformed to what had been said to him innumerable Muanna (years) ago by the Ninhal (divination priestess) when she had visited him at Kharsag. (See Prophecy.)

Enki had asked his Nungal Zehuti (Thot) - who had for some time been occupied with coordinating the Nungal in Edin - to go and study the Gígal and take personal charge of the secret zone that the Urmah had accorded to him. Zehuti had also taken responsibility for Šé'et's chamber in the Abzu, ensuring that it was just as Enki had left it when he departed for Kharsag. Enki was planning to visit the Abzu again and rejoin his maternal family soon.

Enki had absolute confidence in Zehuti.

Seeing the Nungal digging under his nose was going to be completely unbearable for Enki. The Nungal were exhausted. Enlil would give them no rest under any circumstances. The tension mounted more and more in the trenches.

The great Šàtam ranged long and wide over the vast Edin, supervising the urban works. Some Anunnaki were put to work on that, but very few. Mainly it was the Kingú who had been occupied for some time with the construction of the Anunna edifices. The Mîmínu (greys) oversaw the work day and night. The royals were hardly better treated than the Nungal; often in chains. Enlil had several at his service.

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### Weather Modification

Conforming to Decree 33 of the Mardukù, the Ušumgal and Ninmah ordained that the Ama'argi shall make the sun appear. Our females had refused, stating that this decree was related to the climate of the Dukù and not to that of Uraš.

A vote had been taken at Kharsag. My creator had not descended from his accursed Udu'idimsa (Mars) but he had ordered Enlil to stand in for him.

The grand council voted in the majority to put Decree 33 into practice. The Amašutum present declared that it was folly and that one should not change the climate as brusquely as Ninmah and the great Šàtam wished. However, under the sovereign order of the Assembly, the Ama'argi had had to pierce the cloud base so that the sun could appear and they would have the warmth required

for Ninmah's progenitures.

The giant prisms and antennas of our Nindigir (priestesses) were directed toward the firmament, and the climate has actually changed on Uraš! The sky is of a profound blue. It is suddenly warmer, which is going to have repercussions on our daily life and on our agriculture.

---

Enki should have been occupying himself with the agricultural programs, but the task simply repulsed him. He had less and less interest in working for the Anunnaki and their directors. However the vast Edin waited to be planted and to generate the nourishment needed by the colony and all the workers.

They had extended the agricultural areas, cloned the cattle that would pull the plows and bring the milk, but it was not enough.

The Nindigir (priestesses) busied themselves with the flocks. The small cattle grazed in the heights, near Ninmah's garden and Enki's laboratory.

Enki approved the restarting of agriculture in the Abzu of Udu'idimsa (Mars), which would leave him some respite. Šetir, the priestess of grains, and Udu'us, priestess of cattle, were assigned this work. Cargoes coming from Mars were chartered regularly to bring additional foodstuffs. What was lacking at this point was a labor force on Udu'idimsa (Mars).

Ninmah had some Nungal come up to Kharsag, where they served in various urban works. In these more elevated living areas, the Nungal were better treated than in Edin (the plain).

Ninmah presided over maternity at Kharsag. Enki had not participated in childbirth and delivery for some Muanna (years), the sovereign of the Anunna having a number of competent *Ninti* around her. Enki had had to expand the maternity center a year before.

The Anunnaki mixed with the Ama'argi, and the colony grew, to the great pleasure of Ninmah.

---

Enki contemplated the cloud of dust, fatally approaching. Zehuti's (Thot's) absence had much affected the Nungal, though Enki compensated as much as he could by spending all his time with them. But they were covered with sweat, dust, and earth, and could do no more.

### Ninti or Nintu

Generic Sumerian term designating "midwife, nurse, "cloner". NIN-TI is translated "priestess of the life". One finds this term on numerous Sumerian tablets, especially where there is question of childbirth or delivery, treatment of specific persons, or of clonage... Ninmah-Ninkharsag (or Ninhursag) is always described as being a highly gifted Ninti.

The weather had become much warmer. The Nungal were only approximately half-finished with their task. [Ocean levels were lower at that epoch. The Persian Gulf was above sea level and made up part of Edin.] It was insanity!

It is at this rather bleak moment that Enki seems to have gotten an idea - risky, but one that might resolve all this. He cannot consign it to Ugur, for fear of having it learned by others if he should lose possession of the Gírkù. But the end of the suffering seems suddenly very close.

Enki is going to ask Sigpabnum (Isimmud) to wait at Nunkiga (Eridu) where he will be given a mission. He will carry it out at the proper moment, to be signalled by Enki.

---

In his next Gírkù entry, Enki has rejoined his domain in the Abzu and has been visiting there for some Ud (days).

Several types of Ugubi (monkey or ape) and Ukubi (genus Homo) families have passed through the overture and joined the underground domain - not en masse but occasionally. They have been disturbed by the changes in the climate above. Other families have sojourned there since the night of time.

Among them exists a particular type of colossal size who serve as mountain sentinels to beings who live under the earth. The Ama'argi call them the *Uru*. They possess a character that is conciliatory toward those who approach them with respect.

Enki has moved into Sé'et's old chamber, which appears to have been totally undisturbed... is in the same state of disarray as when Sé'et left it, as though Zehuti had not even set foot there.

We will summarize the remainder of this Gírkù entry.

Enki is spending time, awaiting the right moment for his plan. Meanwhile we are treated to the lovemaking side of his life, especially the intense relationship with Dìm'mege.

Dìm'mege asks how she compares with Sé'et, not realizing that Enki could not have had bodily relations with Sé'et; otherwise his sister would share the Niama, they would have had full telepathic rapport, and she probably would be with them all today.

It's complicated; Dìm'mege now shares the Niama as well, but Enki can keep some information from her by controlling his chakras. Nevertheless, Dìm'mege knows of his plan and approves of it.

### Uru

From the Sumerian URU<sub>2</sub> "guard"; "keep watch". Its homophones URU<sub>16</sub> "enormous", "immense", "valiant" or even URU<sub>7</sub> "parent" give the same sense. They appear without doubt to be great mountain apes of which one finds traces today among the different cultures of the planet, as for example the Bigoot in the USA, Pongo in Africa, Yeti in Nepal, Kaptur of the Caucasus, etc.

Sexual arrangements among these beings clearly differ a little from ours. Another matter is that of the "regard of life" -- the menstrual fluid. All of the females in Enki's life would like him to share theirs. There are reasons why it is good to stay with just one. He sticks with Ninmah in this regard.

Enki worries about leaving the Nungal for too long, but he believes it is only a matter of days before his plan comes to fruition.

---

Nammu does not seem pleased with all the pleasures taking place between Enki and Dim'mege. The reason is a little mysterious and they speculate.

She has just exhibited to Enki for the first time a being whom he had never seen before. She is his creatress, in that she has fashioned him from genetic material. In fact she has used the same genetic material that she had used for Enki. They are, in a sense, brothers. Nammu has not been very precise on this subject.

Enki thinks that Nammu must have used partially his genotype to augment the Abgal content.

The being is a mixed-blood, mixture of Abgal and Kingú.

Nammu seems close to this strange being with the skin of a Babbar (albino). He is called Hé'er -- "the fruitful who guides" -- which seems quite a strange name to Enki. Who is this Hé'er to guide and why should he? Enki believes Nammu wishes to make of him a guide for the Gina'abul, who would achieve that which Enki himself had not achieved correctly.

[This appears to be "Horus the Great" (see the enlarged Sources chart in our [Genealogy](#) section), son of Nut (Nammu), not "Horus the Avenger", posthumous son of Asar (Osiris).]

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Ok, Enki's plan ("ruse") seems to be working. Nammu has just come by, very angry, to tell him that his Nungal have ceased their labors. She must have become aware of Enki's inner chuckling, as she became doubly indignant at his inertia and nonchalance.

I wish to face everyone with their responsibilities, my mother as well as the Ušumgal. Mam (Nammu) for having made me carry the sole responsibility for the genetic origin of the Nungal, and my Kuku (ancestors) for having used our Alagni (clones) as Arad (slaves). I love Nammu from the depths of my being, but I must not let myself walk on her feet. I have retorted to my genetrix that she must not worry; when my presence will be requested in Edin (the plain) and at Kharsag, I will go then to be with our rivals.

Don't concern yourself my mother, I know what I am doing. I will go to restore your prestige soon!

First clean your own honor before evoking mine Enki!

It seemed true that Nammu had lost all confidence in Enki and this saddened him profoundly. But he knew how he would recover his pride, as she said he must, and also hers!

The Nungal had not taken up their work again. The Mimínu overseers had commanded them to resume their drilling, but they had used their tools for the revolt and had taken several Mimínu hostage.

Enki had sent a signal in one of his crystals at Nunkiga and his devoted Siggabnun (Isimmud) had gone to the Nungal and discretely conveyed the message that was intended for them. The clones were then freed in their movements, and crossed the Edin, headed for the home of the Great Šatam (Territorial Administrator, Enlil).

## Siensišár and Remission

### The Electronic Text Corpus of Sumerian Literature (ETCSL)

Readers are encouraged to familiarize themselves with the ETCSL body of literature comprising "a selection of nearly 400 literary compositions recorded on sources which come from ancient Mesopotamia (modern Iraq) and date to the late third and early second millennia BCE." Parks certainly makes reference to this and in particular opens his Ádam Genisiš chapter being discussed here with an extensive quote from the section Enki and Ninmah.

Parks notes that this text clearly distinguishes Mamítu-Nammu, mother of Enki, from Ninmah, his mistress. Too many authors, he says, confuse these two.

The general topic is the use of the Siensišár -- artificial womb (see Decoder) -- normally to create "dignitaries", but here to be used to confect a sort of primitive human. Enki is going to have to modify or upgrade the Siensišár to make use of the "blood" of beings residing in the terrestrial Abzu.

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The mutiny takes place in Edin. Enlil ("the lord idiot") barricades himself in his dwelling in Duranki (Sumerian name for the town of Nippur, city of the Great Šatam Enlil. It has the meaning "Bond between heaven and earth".)

The Great Šatam has tried several times to reach Enki via Kinsag (telepathy), of which he possesses partial mastery due to the Níama that he has received from Ninmah, but Enki has not responded.

Seeing that Enki is not going to command his Nungal to return to work, Nammu seems to become concerned that her Uga-Muš (People of the Serpent, the Amašutum) will be drafted. Therefore she prescribes that Enki produce a handiwork that will replace the Nungal. This is something of which he had long dreamed, but would not have undertaken except by the order of the greatest Amašutum geneticist, Mamítu-Nammu.

Ethical questions had long surged in Enki's spirit, and he had discussed these with Nammu. Who would risk incarnating in these bodies, ready to work?

Her response had sent chills down his spine. It is worth quoting verbatim from the book:

Each is free to incarnate where he wishes, it is the common code of beings in our universe. Sorrow and failure are an integral part of Zišágál (incarnations) that evolve in the parts of the Galaxy where duality rules.

We know, you and I, that it is difficult to accept, especially you, my son, when you must carry on your shoulders the wishes of your Kuku (ancestors).

If you do not offer them a solution quickly, it is war that awaits us here and the fragile peace that Uraš (the Earth) enjoys will be destroyed for Limamu (millennia).

We, Nindigir (priestesses), have borne the brunt of discord throughout the course of our long history; we know where all that has led us. Do you think that the Kadištu (Life Designers) asked themselves the question of which type of Ba (soul) was going to incarnate in the body of the Imdugud? The model of the allies of the Source does not cease to concern me, even if at times I do not always totally incorporate it!...

Their following conversation dealt with the selection of the genetic material that would be used to clone these beings.

From an ideological perspective, it would seem out-of-bounds to contemplate employing Ušumgal or Anunna material, for fear of offending those groups. Nammu wished to exploit the genetic material of the various types of Ugubi (apes) that she had upgraded to Ukubi'im (*Homo Neanderthalensis*) under the noses of the Kingú and emissaries of the Source. She felt such tenderness for them that she doubtless wished to further develop this family. Enki well understood that, having studied them and rubbed elbows with them, as it were. Agarin, his female Ukubi'im, was in his heart. She had shown him how endearing these beings could be, and how they were animated by a remarkable conscience, no doubt sharper than that of the Anunna!

[Here, in his Note 92, Parks briefly reviews, giving references, the state of genetic science today with regard to puzzling genetic links between the various *Homo* types. Rather than contemplating a moment of deliberate external manipulation, researchers fall on simple ongoing relations of copulations between apes and hominids.]

Once Enki and Nammu had basically decided on using the genes of the Ukubi'im (*Homo Neanderthalensis*), Enki proposed using specifically genes of the Ukubi'im family that he had studied over a long period of time, and that he had stocked and brought with him there to the Abzu.

Nammu was astonished at the proposition (not made clear if she had known about the genes being there), but she accepted.

Let's again take the liberty of quoting verbatim a paragraph from the book. This material is of keen interest; we might as well keep it true to the original.

I fabricated a new type of Siensišár (artificial womb). A model that was going to permit us to generate mixed-bloods.

I began with Ama'argi apparatuses, the Uzumúa matrices that are composed of a large quantity of quartz.

I made a number of attempts and I was required to employ Zirzi (destroyers of life) to eliminate unfruitful products. This experience of having to destroy unsuccessful models is completely disagreeable to me. It reminds me of my creator and of the Alagni (clones) that he had created and suppressed before obtaining me.

I incinerated the body of each; it was necessary never to leave any trace of our work. I had to refine my attempts in order to avoid having to kill. I had blood on my hands and that did not please me at all! I had felled Abzu-Abba, I had killed on the Dukù to save my skin and there I am today in the act of suppressing living beings due to the fact that they are only drafts or specimens of a great line to come.

I have difficulty creating beings with restricted understanding. We have voluntarily chosen this model for its developed conscience. I cannot produce pure Ádam (animals), not like these stupid Kingú Ukubi-Ádam (*Homo Erectus*)!

Meanwhile, Enlil had convened a Divine Assembly at the Ubšu-ukkinna (Retreat) at Kharsag. Enki send Sigpabnun (Isimmud); Anšár received him with great fracas.

Enlil had beseeched An to descend (from Mars) to preside over this extraordinary convocation. An was not in good humor at the moment when Sigpabnun arrived; he was spending much time with Ninurta trying to dislodge the Kingú and the Imdugud who had installed themselves on Itud (the moon). It was wasted effort and even suicidal; the royals and their children had possessed bases on the satellite of Uraš for Limamu (millennia). Moreover, An possessed limited numbers of soldiers, which did nothing for his ambitions.



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Two Iti (months) have passed. Enki has gone to Duranki (Nippur) (where apparently Enlil has remained all this time, in his barricade) to try to do something about the situation and deliver the Great Šàtam. He found him understandably highly irritated and filled with wicked reproaches.

The two of them did not take the same road to return to Kharsag.

Reaching the mountain of Dukug at Kharsag, Enki found Dim'mege at his side. Zehuti (Thoth) had left the Gígal and was in place to represent the ensemble of the Nungal. All high society was present. The Ušumgal in full, some Mušgir (dragons), and some Mīmínu ("greys") who had come down with An.

This was another laborious session as the Kuku knew so well how to organize.

While various important options were being offered to Enki's partisans, Enki's ultimate aim was to put an end to the diplomatic disorder and above all to release his Nungal, by means of the program that he was going to propose.

SO...

The discussions went like this:

Enlil demanded reparations for the affront that he had suffered.

The Ušumgal were strangely ill at ease and did not take up a position of support for their Šàtam.

Enki quickly calmed everyone's spirits and presented the plan that he and Nammu had prepared. That is, his proposal to create a substitute for the Nungal and an outline of his work with developing the new Siensišár (artificial womb) as described above.

Ninmah listened and never took her eyes off Enki. Enlil was very suspicious. He scanned in the assembly that it was not a good idea. But An and Ninmah were not of his advice and begged Enki to pursue his presentation.

Seeing that the situation was eluding him, Enlil grew beside himself, red with anger. It then appeared that An, with the use of Kinsag (telepathy), ordered him to be quiet. Because at that time he was brusquely calmed and seemingly took on the quality of the Mardukù, which is to say, Master of Laws.

An approved the idea but needed to know more about the genetic material to be used. Enki explained that he would be using Ukubi'im (*Homo Neanderthalensis*) mixed with Gina'abul. This troubled An, who thought that these specimens would have an affinity with the "distressing" Namlú'u of the Kadištu (Life Designers).

Enki could not honestly respond affirmatively, because the sources of the different types of Ukubi'im (*genus Homo*) were nebulous. Nammu and Dì'm'ege had actually never taken him into their confidence on this. Likewise, he had not been able to learn anything on it from his crystal. However it did seem as though Nammu and her Ninti (priestesses of life) would indeed have augmented the Ukubi'im line of emissaries of the Source, while the Ama'argi had transformed the Ukubi-Ádam (*genus Homo Erectus*) without the knowledge of the royals.

Anšár, father of An, asked which genetic material of their family was Enki thinking of using. Enki said that the Ama'argi being workers and meticulous, their material would procure good elements.

And then, with the clap of hand, Enki introduced into the room the specimen that he had assembled. The audience was totally stupefied!

Dì'm'ege accompanied him like a mother. She wore an ample semi-transparent drapery, tied across the chest, covering her body from breast to ankle. Sumptuous jewelry rustled over her vaporous drape. She was an incomparable beauty.

Enki instantly caught the pointed regard fixed by Ninmah on the daughter of Nammu. Her face darkened. She was undoubtedly struck to see that she and Nammu were no longer the only females to carry the Níama. Enki perceived a profound jealousy on Ninmah's part, accompanied by a sudden sense of vulnerability.

To be continued...

AGNebHeru

Quoted materials from books, interviews, and communications by Anton Parks:  
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Readers of these pages have already encountered the term *Kirišti* (look it up in the *Decoder*), which is associated with the concept of *Christ*. Although this class of being arises in the system of *Gagsisá* (Sirius), from which Sa'am/Enki embodied genetic material, Parks clearly states that Sa'am/Enki did not meet the genetic requirements for a *Kirišti*, and Parks himself, as human as you and I, far less so!

This needs to be emphasized, as Parks' information relating to "Neb-Heru" contains clarifications of the term *Kirišti* and readers are cautioned not to gather from this that Parks is preparing in any way to assume the role of such a being.

Parks includes in his appendix relating to Neb-Heru a very explicit warning about this, written by "The Collective of the Site Antonparks.com".

## **Neb-Heru, the Morning Star**

brought the Anunnaki against their opponents exploded  
Mulge more than 10,000 years ago. When Mulge  
exploded, its satellite (the future Venus) was ejected and

*Adam Genisiš* includes an appendix of this name, highlighting very telling ancient texts concerning the planet Venus, which they called (among other appellations) the Morning Star, and which they describe as having been a roving star ("astre") before taking its present position in the solar system. As he says, this interpretation was developed by Immanuel Velikovsky in *Worlds in Collision*.

Yes, we know how Velikovsky fared at the hand of the brilliant Carl Sagan. We hope that our pages may help to redress the affair, which has served to deprive generations of the knowledge which was their birthright.

Parks examines a number of singular documents that confirm, in part, the proposals of Velikovsky, as well as the cosmic events described in *Adam Genisiš*, involving the "astre" Mulge-Tab (companion of Mulge). The most eloquent of these documents are funerary Egyptian texts, but others are just as convincing.

Here is a brief outline (paraphrased from *Adam Genisiš*) of the method Parks used to develop his "Neb-Heru / Morning Star" scenario.

1. Document the total conviction of the Mesopotamians about the place of origin of their gods. Set against this ideology the recent astronomical discoveries concerning the solar system. This serves to reestablish a truth long distorted by authors such as Zecharia Sitchin who wished to see in a wandering member of the solar system, the original home of the Anunna "gods" of the Mesopotamian texts.
2. Attempt to identify this perturbing celestial object. It is found to be mentioned in the Indian *Rig-Veda*. Draw parallels between this Vedic text and the Egyptian ideology. Note that there is a common source.
3. Establish that Enki and Osiris were one and the same personage. This leads to the possibility of authenticating the amphibian filiations of Enki-Osiris (Sa'am) as well as his consanguinity with the Abgal Designers-of-Life from Sirius - those which were considered to be KIR-IS-TI. Together, these facts connect the Kiristi with the Christ, symbolized by the Morning Star in the hermetic passages of the Bible. This in turn leads to interpretations of the meaning of the various crosses found in different parts of the world. Also, explore the sacrificial tradition of the Dogons which recounts the death of Nommo, the "Christ" of Mali. In consequence of this sacrifice, the universe was disrupted, along with the positions of the stars. All of this gives for the first time the opportunity to assimilate the sacrificed celestial Nommo to a celestial body, whose destruction produced the birth of the planet Venus.
4. Perform a close study of the origins and formation of the planet Venus as seen by different cultures. Note that Venus is always born from the destruction of its progenitor.
5. Explore the connections between various myths that see the planet Venus as having caused floods over the ages. Noting that in the Mesopotamian traditions, Venus and its progenitor bore the names *Neberu* and *Mulge*, begin to understand the hermetic ideology of the Egyptians that saw in the dismembered Osiris the asteroid belt. Discover that the shattered tree of the horizon and the primordial hill from which emerged the new sun (Venus) form an identity: a celestial image of Osiris in the sky. Osiris symbolizes the hill of the ancient gods (*Kadištu*) because he is their representative on Earth. Horus the Avenger, the posthumous son of Osiris, represents the Morning Star. Show that the various Pharaohs (images of Horus) all symbolize Venus. Discover through a study of the Egyptian funerary texts that the soul of the Pharaohs must make the celestial voyage that permits the rejoining of the dismembered body of Osiris in the sky and restoration of the previously disrupted universe. For that, they must follow the ancient path of Neb-Heru (Horus-Venus), the orbit

that goes from the light to the darkness. All these discoveries lead to the resounding evidence that the Mesopotamian *astre* Neberu and the Egyptian Neb-Heru form the same astral image. Provide a graphic showing a possible bit of the object's disruptive trajectory.

Put simply: there was indeed a wandering object in the solar system, which was occasionally highly disruptive to the Earth (and other planets). Its birth out of the destruction of another celestial body was observed by humans, as was its eventual assumption of a stable solar orbit. We know it as Venus. It never was the home of the gods, and there is no such place associated with the solar system. But there are deep connections between this object - Venus - and Horus/Neb-Heru, with Osiris identified as its progenitor.

## **"Neberu" vs. the Planets X**

Parks first examines Zecharia Sitchin's assertions that the Sumerians placed the origins of the Anunnaki on a wandering planet that they named "Neberu" or "Nibiru". This planet, according to Sitchin, possesses a highly elliptical orbit of period 3600 terrestrial years. Sitchin apparently derives this idea solely from the clay tablet "VA-243", which he believes shows the mysterious *astre* revolving around a sun.



Tablet VA-243 [Berlin]

But this is not any sort of astronomical document. It contains three lines of text, simply indicating: "*Dusbsiga (a personal name), Ili-Illat (personal name), your servant*". There is no allusion to Neberu and no trace of this planet as the home of the Anunna(ki) "gods". Nor is there any tablet that declares such a thing.

I repeat, there is none! [If there were,] the whole world could verify it, a thing which has definitely not been done up to the present. I insist and I show this in my recent book. I am not asking anyone to believe words that I have received affirming "this version is better than any other". On the contrary, I must insist that M. Sitchin doesn't seem to know the truth about the tablets that he pretends to analyze. Otherwise, he would long ago have given the references to those tablets that a rash handful have demanded of him for years...

Nowhere is there any written allusion such as "*the Anunna of Neberu*" or "*the gods of Neberu*" or "*they descended from Neberu*".  
[GMSS]

On the contrary, all the Mesopotamian texts evoke a unique place of origin for the Anunna(ki), clearly denominated *Dukù*, of which the sense is "sacred mound" or "holy mound".

The Gina'abul-Anunna and the Sumerians had the habit of using the terms "mountain" or "mound" to poetically name heavenly places in the sky, and more precisely stars and planets. The Sumerians utilized this same term *Dukù* to designate chapels in Eridu and Nippur, in honor of the primordial hilltop of the "gods".

No need to search for any connection between the *Dukù* and Neberu; there is none.

But Neberu plays a key role in Sitchin's thesis. The Anunnaki needed Earth's gold to place in the atmosphere of their distressed planet in order to fix the sunlight; this was supposed to help retain the atmosphere. Thus the need for gold mines and for human slaves to work in them.

But as explained in *Le Secret des Etoiles Sombres*, the gold served a radically different purpose, in relation to the secret of immortality!

Meanwhile, neither Sitchin nor anyone else has identified one word of support for the gold-in-the-atmosphere thesis in the Mesopotamian mythology. Furthermore, the name Neberu (Nibiru) itself is rarely found, and when it is, it seems to be associated with the planet Jupiter or with Mercury.

If Neberu indeed exists, would it not be one of the objects recently discovered (since 2002) at the periphery of the solar system? Let's look at their characteristics:

DESIGNATION	DIAMETER, KM	ORBIT	PERIOD, YRS	COMMENTS
<u>2002 LM60</u> "Quaoar"	~1300	Nearly circular, mostly beyond Pluto	287	Largest known Kuiper Belt object
<u>2003 EL61 "Santa"</u>	Length 2300 (elongated) = Pluto's diameter	Transneptunian, inclined		Two small satellites
<u>2003 VB12 "Sedna"</u>	~1800	Transneptunian, 3x diameter of Pluto's or Neptune's, perihelion 76 AU	10500	Member of "inner Oort cloud"
<u>2004 DW "Orcus"</u>	1600	Transneptunian, perihelion 30.5 AU, 2:3 resonance with Neptune	247.5	minor ice planet

<u>2005 FY9 "Easterbunny"</u>	3/4 size of Pluto	Transneptunian, perihelion 38.5 AU	310	Kuiper Belt
<u>2003 UB313 "Eris"</u>	2600	Perihelion 38 AU	557	In "scattered disc", just beyond Kuiper belt

Many of these have highly-elongated orbits, yet they are all *transneptunian*, meaning that they never come within the orbit of Neptune -- a minimum requirement, one would think, for the Mesopotamians to have seen them raging through the sky. And not one of them has an orbital period anywhere near 3600 years.

How could Neberu be any of these?

There is also a problem stemming from the name given to Pluto by the Sumerians and Akkadians: ŠU-PA. Sitchin translates this as "the supervisor of SU". Parks explains why this cannot be correct, and opts to translate ŠU-PA as "the control of the ramification (branch point)", meaning the planet that controls the *astres* and planetoids situated outside the solar system. The Sumerians recognized Pluto as the first planetoid of a very large family!

Parks also notes that the descriptions of the solar system cited by Sitchin to validate his thesis all imply the presence of the asteroid belt. We will see that this dates from approximately 10,000 years ago; various other traditions distinctly hold this notion, as we shall also see.

That said, we note all the same the fact that the Mesopotamian astronomers did seem well acquainted with an obscure Neberu, whose periodic passages frightened everyone.

Parks proposes that the Sumerian "gods" knew the solar system well, including the position of Pluto. But the "gods", and by consequence the Mesopotamians, had not been able to tabulate the planets beyond Pluto because they are unnumerable. And this corresponds well to the way recent astronomical discoveries are pointing.

It is perfectly possible that a planet matching the characteristics of Sitchin's Nibiru may someday be found. But what would qualify it to be the "10th planet" (12th by Sitchin's counting)?

And as to such a planet's being the original planet of the Sumerian "gods", the clay tablets and all of Parks' work state otherwise.

But Parks' work is not concerned with this issue. His *Neb-Heru, the Morning Star* appendix to *Adam Genisiš* is devoted to demonstrating that at a certain epoch of our story, an *astre* -- a celestial object, in this case a planet -- that was already a part of the



solar system, was displaced, and strongly perturbed all the planets of this system over a period of several millennia. And this planet is easily identified.

### **Sitchin's Nibiru and the Longevity of the Anunnaki**

Throughout his books, and in public talks, Zecharia Sitchin has ascribed the remarkable longevity of the Anunnaki to their home dwelling place, the planet Nibiru, whose orbital period is 3600 earth years. This, he says, means that every year of the life of an Anunnaki god equals 3600 years of earth human life.

That no one challenges Sitchin on this nutty idea is a tribute to the cultish quality of his following. However he was challenged once - by me, at a public appearance in the Bay area. I simply asked him how he might justify the assertion that longevity and aging are linked to the length of a planet's year.

His reply: "Next question?"

## **Identifying the Celestial Disrupter**

The epoch of disruption would have occurred within the time embraced by the history of long-lived indigenous cultures still found on the earth today. This motivates Parks - as it did Velikovsky and others - to delve into diverse mythologies, searching for descriptions of the disruptions and whatever caused them.

Tales of monumental disruptions are common. As to what caused them, the source is often described as a fiery celestial visitor, and as often as not, the visitor is personified as a god.

Mythologists readily accept such cultural myths of gods as descriptions of natural events. Parks follows this practice, while also knowing that actual living beings were also seen as gods.

This might tend to confuse the reader. Really it should not, when it is recalled that memories of both powerful beings and powerful celestial events were accumulated and retained over thousands of years... and memories can be quite plastic.

Parks begins the quest with the Indian Rig-Veda and its description of the awesome Agni [*Decoder*], god of fire and sacrifice, the celestial perturber that heaved the earth, yet a warrior in the personal sense, mighty in combat.

Parks traces connections between the Vedic Agni and the biblical Lucifer (Venus), the Latin name meaning "light bearer". In the Greek version of the Bible, Lucifer is named *Phosphorus*, which also translates as "light bearer". Doubtless from the celebrated passage in *Isaiah*, "How are you fallen from the sky, Star of the Morning (phosphorus)?..." the Christian church makes the erroneous association with *Satan* (look up this name in the *Decoder*).

Parks provides several astonishingly parallel references to Agni in the Rig-Veda.

Note: Of necessity we are being brief; Parks' treatment of the Indian and other myths in his appendix is lengthy. As with other aspects of his work, we cannot provide the details on these pages, but we do attempt to trace the outline or structure of his material, to at least help the reader gain an appreciation of the logical development.

Or is there yet more in store for the reader? Consider this: Parks' narrative has on several occasions explicitly described the *initiations* of the central character, Sa'am, who is revealed in *Adam Genisiš* to be identical to Enki-Ea, Osiris, and other important figures. In his pursuit of information reflecting on the identity of the celestial perturber, Parks goes deeply, one might say lovingly, into ancient scriptures of several cultures that have always been with us, but that we now clearly see are also devoted to *initiation*. For example, there is the Egyptian *Book of the Dead*, containing instructions to the dead Osiris who with the aid of the initiating priestesses will undergo transformation into Horus, and rise like the Phoenix from the burning ashes.

Question: can one undergo initiation by reading about the information transmitted to the initiate in full ceremony?

One would think not; the initiation must be experienced; death or imminent death must be a part of the experience. The information alone is insufficient; it is not knowledge. Yet the information is essential.

Now consider the human race as a whole. In your opinion, with respect to the information written in these books by Anton Parks, would you say that the human race has been ignorant? I would, yes. Is the human race at this time facing the experience of death or imminent death?

An outrageous suggestion, perhaps. Perhaps with vital information about its past and about its true place in the cosmos, the human race gains the potential to move from the status of uninitiated to pre-initiated and then to the initiated state.

We continue:

Parks provides passages from the Rig-Veda that clearly associate Agni with the the Egyptian Horus (Heru). Some notable points:

Born of two mothers... powerful and reasonable... for the sake of man and the worlds... reposes throughout nature... extracted by rubbing from the breast of his parents... first borne to the east and then to the west.

**Rig-Veda, Hymn 12, by Angiras Hiranyastupa**

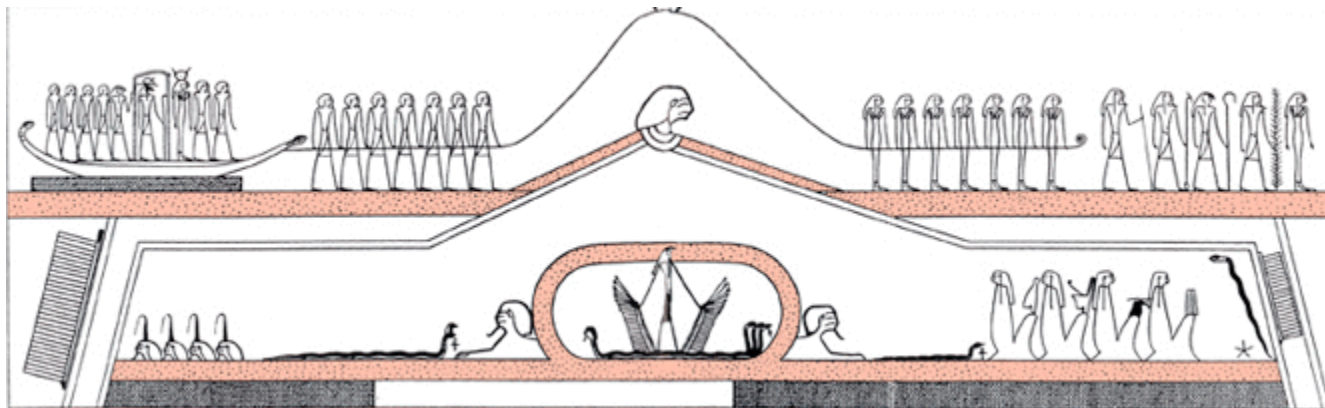
When Agni wished to harness his chariot, his two mothers labored first by mutual efforts to give him a body... These two mothers who remain together hold equally in their breast the fruit who, faithfully conserved, born day and night, always young, always in movement, immortal across the human ages.

**Rig-Veda, Hymn 8, by Dirghatamas**

Where the father of Agni is "the master of the sacrifice", Osiris is himself the great sacrifice. The two mothers of Agni are comparable to those of Horus: two pieces of wood making the ritual fire. They represent night and dawn. Isis and Nephtys transform themselves symbolically into docking posts to guide the soul of Osiris so that he will not be lost in the void but will be able to raise himself and transmute himself into *Ra'af* (black sun or black celestial body) before reincarnating as Horus, the celestial son.

This ritual is accomplished in the Great Pyramid. As noted in *Le Secret*, the Egyptian term for pyramid is *Mer*. Please consult the *Decoder* for a full elaboration of this word.

Readers may recall that the Great Pyramid is symbolic of Isis. The tomb of Thutmosis III (Amduat, 5<sup>th</sup> Hour, Register 3, 374) leaves no doubt of this, because it assimilates the flesh of Isis to the primordial hill. The head of the goddess is clearly seen at the pinnacle.



The pyramid symbolizes Isis. At its eastern extremity (on the right) appear a serpent and a star, representing the Morning Star. The four seated divinities evoke the four aspects required for the transmutation of the dead king into the celestial Horus in the form of Seker/Sokaris (lower center, with two wings). Before the head of the serpent-star an inscription reads, "Living God. He goes and he returns. He opens (the door called) the slicer."

The Great Pyramid is the place where the "god" Osiris was conceived and resuscitated as Horus, the first divine king of Egypt. The body of Osiris, equipped for the great voyage, was placed in the sarcophagus in the chamber known as "the King's", while the two mothers, Isis and Nephtys, were stationed in the lower chamber ("queen's") to produce the son, the divine falcon.

In the ancient Egyptians' *Book of the Dead* this falcon ("of gold") is proclaimed to have the head of a Phoenix (because of its feathered crest of brilliant colors), which Parks shows is connected to another passage of the Rig-Veda (Hymn 10) concerning the birth of the royal infant Cumara, heir of the throne.

The deceased, assimilated to Horus, explains what he sees, what he lives. This passage has the sense of the Hymn 10 mentioned above.

I came today from the land of Ruty (the double lion); I left there to go to the dwelling place of Isis the divine. I have seen the secret mysteries, having been conducted to the hidden retreats, because they have made me see the birth of the great god; Horus has granted me his Bâ (soul) and I have seen what was there... I am the one who has been charged with bringing his thoughts to Osiris and to the Duat. It is I, the falcon who lives in the light, who is powerful thanks to his diadem, he who is powerful thanks to his radiance. I will cause him to go and to return, as far as the ends of heaven.

Parks provides many more examples from Egypt and India, tying together the Morning Star, falcon and phoenix, and the planet Venus as essential factors in rituals of resurrection.

This history brings to us precious mythological correspondences. Parashu-Râma, the Indian Venus, possessed a father considered as the sacrificial fire in the image of Osiris who is the grand sacrificed in Egypt. The Purânas indicate that the terrestrial father of Venus worked for humanity and that he was in relation with the priests and the master agriculturalists. Were these not the functions of Enki in Mesopotamia and of Osiris in Egypt? The Mahâbhârata indicates that Jamadani, the terrestrial father of Venus, was assassinated by a king and his son belonged to a warrior cast. We know that Osiris (Enki) was assassinated by Seth (Enlil) and his proud partners (the Anunna warrors). The murder of Enki does not appear to exist on the Mesopotamian tablets, because his assassination did not take place in (Sumer).

## Abzu (2)

As will be explained in the third volume, the ancient Egyptian priests in the service of the Osirian cult succeeded in partly hiding the murder of Osiris and in "reviving" their "god", notably in his principal temple at Abdju (Abydos) in Upper Egypt. The objective of the technique was to cause Osiris, the dead god, to speak through the voice of a carefully hidden priest. Thus the penitent-initiate, after a long initiatic journey and a beneficial ritual bath in the temple water, had the impression of hearing the voice of Osiris while viewing

the holy relic, at Abydos the head of the Egyptian "god". This simulation doubtlessly evoked the fixed and glassy-eyed or expressionless aspect of Enki in his Abzu surrounded by water.



Osireion. Photo 2008 by Anton Parks. Click image for enlarged view.

For a review of general information on this structure, see [Osireion](#) and [Abydos: The Osireion](#). [Osiris](#) treats Osiris as the primary deity of Egypt at the time of the height of its civilization.

**THOSE BUILDING BLOCKS: CARVED OR RECONSTITUTED STONE (CONCRETE)?**

A controversy has raged for many years over whether the stone blocks used in such structures as the Osireion (seen above; click for enlargement) and the pyramids are quarried limestone or

concrete, poured and molded in place. Parks is convinced that the building blocks used in these structures, not only in Egypt but in Central and South America, are indeed mixed and poured.

Archaeologists agree that the Roman civilization had and extensively used concrete, but question whether this technology could have been possessed by much earlier civilizations. And isn't it easier to simply accept that the blocks were quarried from the seabed and dragged up onto the pyramids by Jewish slaves under the urging of the Egyptian overseers and their whips?

We find that the very question is inappropriate, based as it is on erroneous models of human civilization and history. Those who created the human race, in Parks' memory experiences, had and used concrete building blocks for pyramid-style buildings on their home planets, and so naturally continued the practice here.

Interested readers may wish to review current research activities at the following sources:

[Joseph Davidovitz Info](#)

[Are Pyramids Made Out of Concrete? \(1\)](#)

[A new angle on pyramids](#)

[How the pyramids where built in Egypt \[sic\]](#)

[Pyramids packed with fossil shells](#)

Parks has shared with us some of his personal photographs that he made in Egypt in 2007.

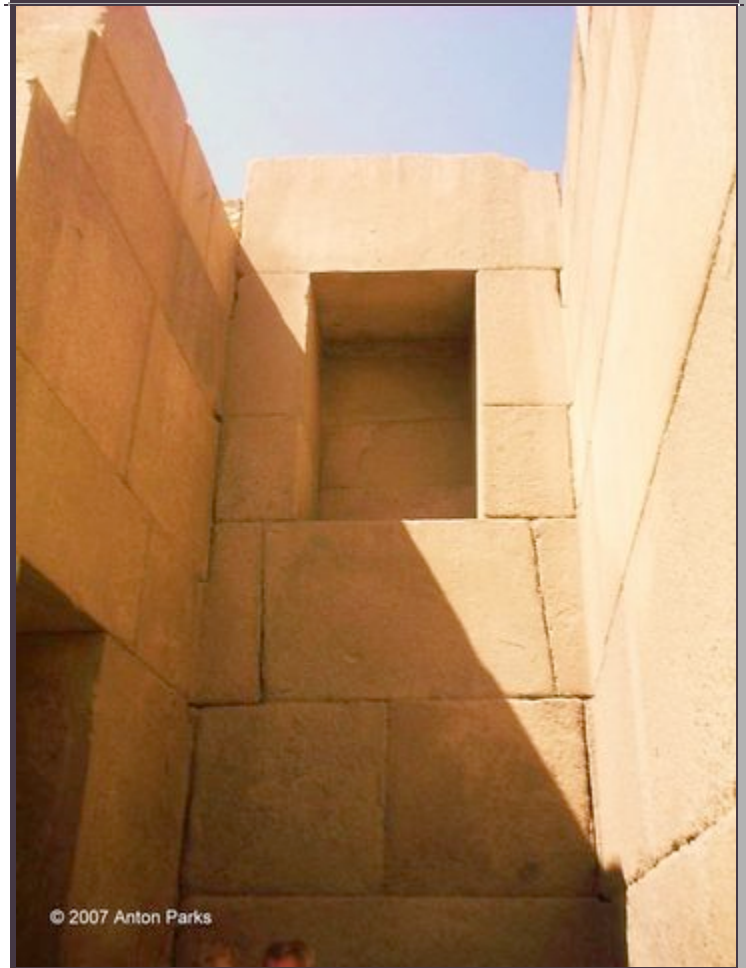


Part of the ground surface at the foot of the Great Pyramid. The molding is manifest, impossible to create such paving by other means.



A stone taken from the Great Pyramid. A fine particle on the surface resembles plastic. This stone is warm in the shade, where a natural stone would be cold! [Implies higher specific heat and/or some difference in the distribution of air pockets, etc.]





Temple of the Valley, facing the Sphinx. Take careful note of the angles and how certain stones form angles. Above all, note how these stones resemble those of South American structures, such as at Cusco. These cyclopean blocks are of the same type as those of the Osireion at Abydos.



Temple of the Valley. The central stone possesses five corners, where one would have been sufficient. Such prowess could have been achieved only by molding. The same technology as exhibited by the Amerindians of Mexico and South America. It can be nothing other than molding.

In related research, Parks examines an image found in a University of Bern general review article on the Osireion. The is accessed at [Abydos: Voruntersuchung für die Sanierung des Osireions \(6.4.2005\)](#). Images are found on that page, while the article's text is contained in [Medienmitteilung \(pdf, 24kb\)](#).

The Abdju (Abydos) site was sufficiently important that each Egyptian made a pilgrimage there at least once in his life.

Please review the *Decoder* entry for *abzu*. The Sumerian word is very similar to the Egyptian hieroglyphic for the sacred city of Osiris: Abdju (Abydos). (There is no Z in Egyptian.)

A modern language correspondence may be illuminating: *absoudre* (Fr.) from the Latin *absolvo / absolvere*. In Christianity, to *absolve* of one's trespasses through a sacrament of penitence is exactly what the initiates in Egypt did as they presented themselves in the Osireion of Abdju (Abydos).

Note: In the third volume Parks will explain why the body of Osiris was originally interred under the Giza plateau, afterward to be dispersed and brought back together in several temples of the time in the Egyptian territory.

The principal sanctuary of Enki-Ea was situated at Eridu. This aquatic temple that symbolized the primordial waters bore the name É.ABZU (the dwelling place of the Abzu). According to tradition, when he was not in the Abzu itself (the subterranean world), Enki usually lived in this type of temple with his wife, where they were accompanied by Abgal [see Races], "saintly carp" who later became priests/purifiers.

The term Abzu came to serve to designate parts of certain sanctuaries associated with extensions of natural or artificial bodies of water in the form of basins and of copses of roses and sacred trees.

In Egypt, the aquatic temple of Osiris at Abdju (Abydos) gives but a small idea of the Mesopotamian "Abzu sanctuaries" of which there remain only very few vestiges today. But it is without doubt the first of a series dedicated to Enki-Osiris.

Abydos was a *necropolis* where the Egyptian sovereigns all had their sepulchres. Its local divinity was *Khentamenti*, "the First of the Occidentals (Westerners)", which is to say the first god coming from the "Occident". The occident was regarded by the Egyptians as their ancestors' place of origin. This was the land of *A'amenptah* (Atlantis), the country of Ptah.

Please refer to the *Decoder* entry for Ptah. As we have seen, this "First of the Occidentals" was no other than Sa'am-Enki before the designation was attributed to Usir (Osiris) upon his death.



At left we show the image that caught Parks' attention; click to view it in full size, and click [here](#) to view a detail of the stone at the top.

He points out...

In zooming onto the stone, I found seashells !!!!!!!!!!!

But there are no shellfish in the Nile (it being sweet

water) !!!!!!!!!!!!!!!

Thus this image indicates that the Osireion was covered by the sea at some point in time. And that means the Osireion predates the last great world flood dating more than 10,000 years ago. At least this is a supplementary proof.

*A'amenptah (Decoder)* refers to Atlantis, the homeland from which came a part of the ancient Egyptians. After its successive engulfments, the island of the A'amentptah was progressively transformed into *the Amenti* or *the Amenta*, the Occident or West, the world beyond the terrestrial life of the Egyptian culture, where the ancestors lived. We must not fail to connect *the Amenti* with the surname given to Enki-Ea in Emesal: Amanki "Lord of Heaven and Earth".

Archaeologists have always agreed on the great antiquity of the Osireion, that in fact it is the oldest structure found in Egypt. Parks traces the discussions, the more radical of which place it at 11000 to 12000 years ago. In *Adam Genisiš* Parks designates this building as the first cenotaph in all of Mesopotamia erected in the honor of Osiris-Enki. Its construction of cyclopean stones using the same technique employed in building the Sphinx, dates it to the time of the final engulfment of Atlantis and the death of Osiris, almost 12,000 years ago. And this puts it at the epoch of the explosion of Mulge (the "black star") and the ejection of its satellite that brushed the Earth, provoking the upset that is discussed in the book, and others of which Parks will write in his third volume.

The Egyptians also named Abdju *Ta-ur*, "the Great Earth". This term also evoked in a way the "hill of the origins", the primordial land of the Egyptian "gods". To the Mesopotamians, the "hill of the origins" is the Dukù, the celestial realm where the Anunna "gods" were created. In Egypt, it seems more to be the land of the ancestors, that is to say at the time of the A'amenpteh (Atlantis) from which arose the majority of the Egyptians, and the Abzu, the subterranean world. Their celestial "pendant", their "Hill of the Origins," was no other than the "astre" of the "gods", the planet found between Mars and Jupiter, of which we will speak later.

In *Adam Genisiš* the two primordial hills (Ta-ur and the Dukù) are geographically and politically opposed. Atlantis and the Abzu symbolized the lands and the people of Enki-Osiris and the Dukù more the Anunna of Enlil-Seth.

Ta-ur, the great Earth of the ancient Egyptians materialized through Abydos and its original Osireion butte, gains its full Hermetic sense when we decompose its name in Sumerian: TA-ÚR "toward the roots" or TA-UR<sub>5</sub> "toward the heart of the foundation" or even "the nature of the soul."

## Enki=Osiris

Parks finds numerous correspondences between the Sumerian Enki-Ea and the Egyptian Osiris, and Quetzalcoatl as well, supporting his "memories" that they are indeed one. (Quetzalcoatl is the subject of a future book.) We do not have space to convey here all of the material from his *Neb-Heru* appendix, but here are a few of the main points:

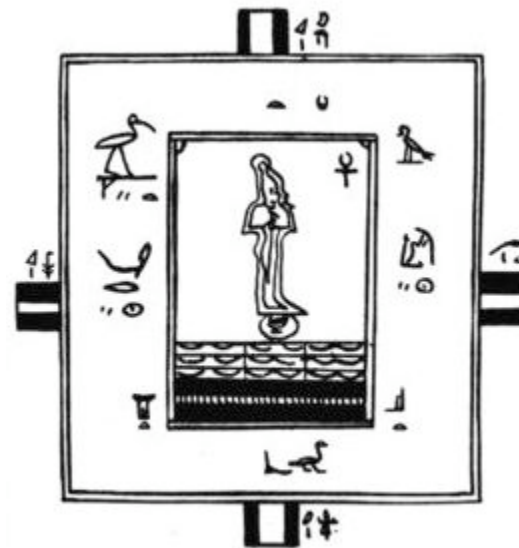
The Sumerian word *ENGUR* generally designated the underground waters of the Abzu, the subterranean world. It was often employed as a synonym of "Abzu". *ENGUR* also corresponded to the Akkadian term *Apsu*. It was a saintly name associated with the goddess

Nammu and her son Enki. We can decompose the term as EN-GUR<sub>8</sub> and translate that in two ways: "the lord (or ancestor) of the profoundness (or depths), or again "to the depths".

Parks finds an Egyptian form in the hieroglyphic *En-Khu-Ur* ("for the glory of the prince").

The Cuneiform sign for ENGUR resembles the plan of the Osireion of Osiris at Abdju.

"Enki" [Lord of the Earth] declines to "É-A" [(Master of the) Temple of the Water] in Akkadian. Parks shows a Mesopotamian cylinder seal depicting Enki-Ea, solitary and vegetative, in his watery sanctuary Engur-Abzu. Shown below is a corresponding Egyptian image, a symbolic representation of the Osireion of Abdju (Abydos).



Papyrus "Salt 825"

The hidden meanings of the Engur of Enki such as "place where one restores the heart" or "place absorbed in repose" correspond perfectly with the diverse Egyptian temples, such as the Osireion, in which were sheltered tombs in honor of Osiris. Note to the right of Osiris, the Ankh, symbol of life.

The ENGUR sign as given by Parks is a rectangle containing a cross, symbol of the KIR-IŠ-TI [*Decoder*], captured by the Christian church as the symbol of Jesus Christ.

The sign of course well antedates Christianity and is found on numerous ancient monuments, especially those of Central America, where it is identified as the "Cross of Quetzalcoatl" -- the being assimilated to the Morning Star and the Christ of the pre-Columbian culture. We will see that he appears to be a double of Horus.

The circled cross of Quetzalcoatl symbolizes the new (fifth) sun of the Aztec culture, created after the destruction of the preceding world by Quetzalcoatl and his "shadow" Xolotl.

The planet Venus, as the Morning Star, was also considered as the new sun by the ancient Egyptians, and was none other than Horus, the Egyptian "Christ".

The Engur symbol equally resembles a coffin or casket, the semblance being confirmed by the fact that this sign can be pronounced ZIKUM, meaning "sky" in Sumerian. But ZIKUM can also be decomposed as ZI-KUM, meaning "wounded life", "wounded spirit", or even "wounded and carried away"! Does not the spirit of a mortally wounded person ascend to heaven? Is this not what happened to the spirit of Osiris?

Given that the Akkadian pronunciation of ZIKUM is *Šamû*, Parks offers more wordplay; see the *Decoder* entry for *Šamû*.

In summary, Parks has shown a number of connections between the Mesopotamian Enki-Ea and the Egyptian "god" Osiris and with notions relating to the resurrection of the Egyptian "god".

He mentions that...

...numerous Egyptian cities possessed culture centers designated as "Per Ankh "House of Life", generally attached to major temples of the kings. We may compare them to schools or universities for learning distinct sciences following disciplines such as history, astronomy, writing, etc. The city of Abjdu (Abydos) was reputed to have specialized in medicine. Interesting that Enki-Ea was, in the eyes of the Sumerians, the great doctor, the healing serpent of the "gods"!

## Sign of the Fish

Readers are likely aware that Carl Sagan and co-author I. S. Shklovskii (*Intelligent Life in the Universe*) were taken with Babylonian historian Berosus' account of the amphibious teacher Oannes, who brought knowledge to the neolithic peoples of the Persian Gulf. Their discussion, along with the work of Zecharia Sitchin, whose first book was published ten years after Sagan's and Shklovskii's, on the mystery of the Oannes and the related Nommo legends of the Dogons of Mali, and Robert Temple's (*The Sirius Mystery*) focusing

more on the Nommo, constitute the sources of the many ongoing discussions and speculations on extraterrestrial contact with early human civilizations.

It actually is not much to go on, and would seem to offer no further insights as to what took place, which is most unfortunate considering the monumental impact such a connection must have had on the path of human development leading to the world in which we find ourselves today.

As it happens, Parks' virtual-reality memories are filled with information about the Oannes and Nommo amphibians, who are *Abgal* originally from Sirius, and this is conveyed in both of his books to date, *Le Secret des Etoiles Sombres* and *Adam Genisiš*. In the present section of his *Neb-Heru* appendix to *Adam Genisiš*, Parks checks his memories against ancient legends and myths, and shows that the contact, if that is what it was, left much wider residue for us to consider. This is important not only in itself, but in its bearing on the Mulge / Mulge-Tab / Morning Star scenario, due to a major connection between the amphibious *Abgal* and the lost planet Mulge.

The Egyptian term *Abdju* (Abydos) possesses a homophone whose sense is "fish". This sacred fish served as pilot of the solar bark of Râ. Its function was to warn the passengers of the bark of enemies sent by Seth. We have no difficulty in identifying the Abdju fish with a symbolic Horus or even better a reincarnated Osiris, while the Sumerian counterpart of Osiris is Enki who himself possessed the fish symbol.

This fish that precedes the solar bark is evidently the planet Venus which today leads [at least it does sometimes] the course of the sun (Râ).

We know that the fish equally represents Sirius, the Egyptians' other sacred star and the home of the amphibian Life Designers. Of course this reminds us of the aquatic beings called *Nommos* frequently mentioned in *Adam Genisiš*. The Dogons affirm that the Nommos restored the world several times and that they transmitted to humanity such gifts as speech and grain.

To the Sumerians the Nommos are the famous Abgal who follow Enki's directives. The Sumerian term Abgal translates to Apkallû in Akkadian, a designation for a sage and, as follows, a priest.

Berosus, the Babylonian historian and priest of the Temple of Bel in Babylon brings us some details concerning an Abgal-Apkallû in a surviving fragment of his book *The Babyloniaca*, unfortunately lost in the meanderings of history. His descriptions are reminiscent of those of the Dogon.

In Babylon there were many people of diverse origins who dwelled in Chaldee and lived lawlessly, like animals in the fields.

In the first year there appeared a being that came out of the Erythraeum Sea that runs parallel to Babylon. It said its name was Oannes and it was an animal gifted with reason. Its body seemed to be that of a fish. It had under its fish's head another head; it also had feet

like those of a man, coming from its fish's tail. Its voice and language were human in their articulation. This representation has been conserved down to our time.

This being was accustomed to passing the day among men, but it never took any food. It gave them elements of learning in letters, science, metallurgy, art, the manner of constructing cities, of founding temples, creating laws; it taught the principles of geometry. It showed them how to distinguish the grains of the earth and to harvest fruits. In short, it instructed them in each thing that would serve to "sweeten" their mores and to humanize their life.

At that time, no material needed to be added to improve these instructions. And when the sun rose, this being, Oannes, returned to the water, to pass the night in the depths, because it was amphibian.

There followed other animals resembling Oannes.

Berosus, in *The Ancient Fragments*, Isaac Preston Coy, 1980.

The records of the Egyptian Helladius report that a man-fish named *Oe* lived in the Persian Gulf. He had come out of a luminous egg and consecrated himself to the erudition of humanity.

There is a myth among the indigenous Pomo tribes of California that tells of the arrival of a supreme founder being who "came out of the ocean and transformed himself into a man."

In China there appeared the *Lingyus*, aquatic beings with human face, hands, and feet, but with the body of a fish.

In Egypt, fish was consumed by the people, but was strictly forbidden at the royal table of the Pharaoh! Doubtlessly, the pharaohs knew the symbolic truth of the fish. In a way, some of them remembered the "amphibian" origins of their "god" Osiris who was "massacred" by his enemy Seth.

Strangely, Jesus Christ was sacrificed on a Friday, the day when the Christians eat fish. The Christian church has obviously chosen to hijack the symbols.





Anubis, the embalmer god, charged with the mummification of Osiris and of the rite of KRST (interment). Osiris was the first "god" to be buried and brought back from the dead. Tomb of Khabeknet, 19<sup>th</sup> dynasty.

There is a quasi-homophone of *Abdju* [see previous section, *Abzu(2)*] in the Egyptian language: *Abtu*. According to Budge, this term has the meaning: massacre, carnage, bloodshed. He noted that the term equally signified "sacrifice(s)", and that as late as the 19<sup>th</sup>

dynasty, as revealed in *The Book of the Amduat (Div 7)*, the Egyptians believed that human sacrifices originated from the time when Osiris was buried.

Continuing with this development, Parks shows that the hieroglyphic representation of the name *Sa'am* carries the meanings "to kill" and "to assassinate". The name "Osiris" (Usir = the seat of the eye) was given to Sa'am after his death by the Egyptians, who knew his true name.

## **Sign of the Cross: KIR-IŠ-TI and the Morning Star**

Followers of the major religions, especially the western ones, tend to believe that certain miraculous events took place at a favored place and time, involving unique super-human individuals, which led to the religious system that they know. They usually do not realize that all of these religions are filled with rich mythological elements that had already existed for thousands of years before their religion's founding days.

Religious scholars do know this; this is what they study, and this study does not seem to interfere with or undermine their religions faith. They maintain a dual focus.

Anton Parks also has a dual focus, but his is not the situation of a conventional religious scholar. On the one hand he has his vivid memory-like impressions of being a full participant in the events that eventually became "mythologized" elements of religions. On the other hand, he has become a student of the mythologies that developed. This not only serves him (and us) as a check on his experiential information, but it brings out information about events taking place at the time that the myths were developing into what they now are.

Important case in point: we are concerned in this section of our work with the planet Venus, because it appears to be today's remnant of Mulge-Tab. Characteristics ascribed to Venus down the millennia might tell us something about the putative Earth/Mulge-Tab encounter. And some of these characteristics have been associated with or ascribed to religious figures, such as Jesus Christ.

As stated at the top of this page, the term KRST and variations are decomposed on the *Decoder* page. Please review the important concepts given as relating to these words.

We also mentioned at the top of the page that Sa'am-Enki (Osiris) was considered by certain Gina'abul as being a KIR-IŠ-TI. At the end of the book *Adam Genisiš* there is a description of the rite of resurrection of which Sa'am-Enki was the object.

There was an occult Egyptian concept that considered Osiris, the premier dead and resuscitated "god", as being symbolically transmuted into the Morning Star before reincarnating as Horus. And in the New Testament, Jesus declares himself "The Alpha and the Omega, the First and the Last..., the progeny of the race of David, the radiant Morning Star." (**Apocalypse 22.13 and 16**)

In Apocalypse 22, Jesus presents himself as "he who comes". As to the Alpha and Omega, he appears as the first and the last. He is the king, the source, the Anointed of the Eternal. His role as Messiah is clearly defined.

We find here several extremely precise aspects which are "in affinity" with Osiris and Horus. The Greek term *Christos* -- *Messias* in Latin -- possesses the sense "annointed, blessed by the lord". One speaks of a person who has been annointed (from the Latin *unctum*, "unguent") when he has been consecrated by a liturgical unction. The initiatic ritual in the cenotaph of Osiris at Abdju (Abydos) consists precisely of this, and from this ritual comes the Christian baptism.

The initiate, also the future king, presents himself in the pool after a long initiatic journey. He climbs the steps to gain access to the central island on which is found the head of Osiris and is reborn as a young sun.

We have just noted that the term *Messiah* comes from the Latin *Messias*. However we do not fail to underscore that the Egyptian *Mesi* is translated as "to be born" or "to mother"!

The initiation ritual in the Osireion temple of Abdju is reminiscent of the earlier Sumerian one that led the "gods" to the Engur of Enki-Ea in the Abdju, the subterranean world:

You enter the Earth; Geb (god of the Earth), opens himself for you. You enter the subterranean hall under the (sacred) trees. You have arrived now, near to the god (Osiris), the god who sleeps in his sepulcher. His true image reclines on his funeral bed.

Heket (HE-KET), "who blends the breath" in Sumero-Akkadian, is a goddess with the head of an amphibian. She wears the Ankh sign, which is her attribute par excellence.

Heket is a primordial divinity who gives life; she forms the infant in the maternal belly. She is "the saintly obstetrician".

This goddess contributes to the regeneration of Osiris in the Osireion of Abdju and to the conception of Horus as the resurrection of his father.

In this holy place, one accords him the title "Vindicated". His body is purified in Râ-Anedjti; his flesh is purified in the (sacred) basin of Heket.

For you, are opened the Gates of the Horizon of the Other World. In peace, in peace, you attain the holy place of Osiris. You pass the night and you sleep in the secret place of the mysteries.

The abyss of Osiris-Enki is without doubt the abyss of the world, the dwelling-place of the "god" of water, in miniature. The initiate is taken deep into the Earth, through the tunnel leading to the subterranean Osireion, and is immersed in the sacred water before climbing onto the sacred isle (platform) and encountering the sarcophagus and the reliquary containing the head of Osiris.

The immersion occasioned a sort of programming that had the effect of exalting the miracle of the initiate's resurrection.

In the Abzu or in Abdju, the initiate faces the annointed, the Messiah, which is to say the saviour, the liberator who will absolve him of his sins. This is very much the role taken by Osiris after his death; he becomes the great judge, the master of eternity.

In Judaism, Jesus in the envoy of the God who will restore Israel to its rights and inaugurate the era of justice.

For the Egyptians, justice is a goddess named Maât. She accompanies Osiris at the time rendering Osirian justice in the hidden world of the dead. Maât (justice) judges the soul of humans in proceeding to the weighing of the heart of which Horus is the divine form, while Osiris pronounces the judgment.

Again, the Bible, compiled by the Hebrew priests, does not miss the opportunity to base itself on the esoteric Egyptian ideology:

"You are advised to regard it (the prophetic word) as a lamp shining in a dark place, until the day begins to break and the Morning Star (the Christ) rises in your hearts."

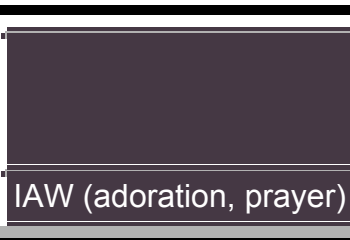
**2 Peter 1.19**

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In all these attributes she resembles the goddess Nut, mother of Osiris, who one knows to be the double of Nammu, the mother of Enki, herself amphibian in nature.



The name of the Biblical god Yahvé is clearly taken from the Egyptian hieroglyph IAW. From this term comes the name of the Hebrew priests named Yahouds (Judeans).

Parks cites Messod and Roger Sabbah (*The Secrets of Exodus*, 2000) for the explanation that the Aramaic translation of the Bible reveals that the Hebrews were the monotheistic "Yahoud" priests, the Judean exiles from Egypt, who were previously the priests of Amon and then of Aton, under the influence of Akhenaton, who transformed Aton (the solar disk) into a unique god.

Another example of the deep ancient roots of elements of Jewish culture is given by the Decoder for the common Jewish/Hebrew name *Cohen*, widely understood to mean "priest".

And, speaking of priests and priestesses, Parks traces the attributes of these highly significant functionaries or beings through several cultures. Significant because their source is of great interest: they didn't just arise out of nowhere, and if you have considered much of the material on these pages, you will probably agree they were not simply characters in "fairy tales". It also is safe to say they were more than simple graduates of theological seminaries.

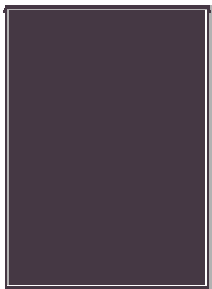
Beyond all that, the attributes themselves have a continuity through several cultures, and this can provide lines to very ancient times and events.

We'll present this information and also trace concepts relating to the "Messiah" (annointed) and the Christ in the following table:

Concept	Mesopotamia/Sumer	Egypt	Judeo/Christian/Latin
Priest Priestess	GUDU <sub>4</sub> Akkadian: Pašišuen Def: priest (masculine), annointed, ritual purity by divine unction Archaic sign: Egyptian ankh cross from which will be taken the symbol representing femininity and the planet Venus  GUDU <sub>4</sub> -ABZU Akk: Gudapsu This connects the Sumerian sign with the Abzu, depicted in form of aquatic temples in the human world.	Purification of soul of defunct attributed to goddesses Isis, Nephtys, Maât and Heket, all carrying the ankh, manifestation of the resurrection of the soul in the Osirian cult.	
GALA Priest (Akk: Kalû)	Drawn from information about the ancient Abgal connected to the aquatic cult of Enki-Ea.	This practice (KRST) associated with Sirius through the Sirian connection of the	

	Principal task: sing, accompanied by corded instrument, harp. Chants and lamentations accompanied burial of the dead. Chased the demons and protected the dead one on his voyage.	Abgal and Isis.	
Messiah (Anointed) Christ	Note: Enki-Ea responsible for the Santana priestesses who harvested agricultural products for the Gina'abul in Edin	Ex: Horus with mission to avenge his father, liberate people of Osiris-Enki oppressed by Seth-Enlil, cleanse his maternal family of dishonor Plutarch in <i>Isis and Osiris</i> indicated "God" introduced fruits of the earth to the Egyptians Osiris symbolized renewal of nature; every Egyptian deceased carried his name. As the first dead and resuscitated God, considered the premier initiate of Egypt. Believed to be inventor of wheat, which for the Egyptians presaged immortality. Egyptians celebrated the mysteries of the passion, death, and resurrection of Osiris.	Latin: anointed, blessed by the Lord He for whom one waits for salvation Saviour, liberator Latin terms <i>Messio</i> (crop) and <i>Messis</i> (produce of the Earth) Note: Edin transformed to "Paradise"

**Signs and Symbols: Further Notes...**





Ankh  
Symbol of  
life and of  
goddess-  
priestesses

Egypt.

The symbol of life and the divine breath.

The ankh bow or knot accompanies all ritual ceremonies and figures in numerous talismans and funerary objects.

Epithet of Osiris: "He who lives". Also in terms Ankh and Ankhui, titles given to "blessed dead".

In the plan of a cathedral, the nave embodies the sign of the Ankh with the elliptical choir placed along its "horizontal" axis and perpendicular to the center aisle.

In Egyptian imagery, when a human (or divine) personage presents the Ankh bow/knot to another personage, what is offered is life.

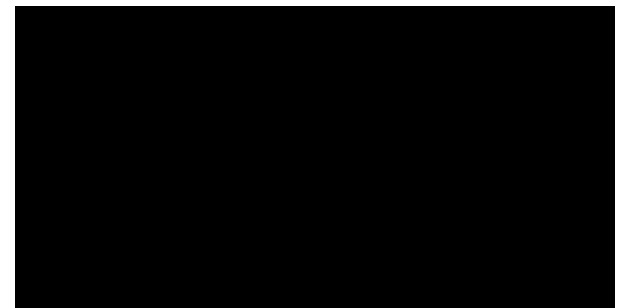
The Egyptian celebration of the resurrection of the dead king through his son was conducted by goddess-priestesses carrying the handled cross. The two KIR-IŠ-TI "ardent sons of life", Osiris and Jesus, understood the resurrection in which actively participated the saints, respectively Isis and Nephtys; Mary and Mary-Magdelene. These feminine beings represent the Spirit, or the Holy Spirit of the Judeo-Christians.

## Celebration of the Mystery of the Passion of Osiris

Synopsis: Begins with a ceremony for the ploughing and sowing. A representation in gold of the mummy of Osiris is covered with precious jewels and substances, wrapped in papyrus, immersed in a deep basin. On a certain day the image of Osiris is exposed to the sun just before sunset, placed in a sacred bark surrounded in flames that will enter the tomb of Osiris. Following that, the body of Osiris is placed in a casket of mulberry wood and interred at the same site used the previous year. The past year's representation is then placed against or enclosed in the interior of an *Išed* tree ("Tree of the Horizon", possibly willow or sycamore), symbol of the divine or of the goddess. On the "30th", the day when the Nile's flood turns, ceremonies associated with the burial of Osiris begin in a subterranean chamber.

Please see the Decomposition into Sumerian/Akkadian of the Egyptian term *Išed*. This derivation is key to the understanding of a major point of this entire Mulge-Tab / Neb-Heru development and the myths of the KIR-IŠ-TI.

The Egyptians saw the *Išed* as the "obstetrician" (there's probably a better word for this) of the new sun, the birth issuing from the opening or the bursting out of the tree of the horizon.



The star or celestial body symbolizing the the soul of the defunct, in this case of Osiris who was transmuted into Benu (the Phoenix), the guide of the celestial body of the night (Râ'af = black star), finally transforming into the Morning Star, companion of the diurnal sun. Thanks to the KIR-IŠ-TI such as Osiris and Jesus, death is no longer considered a destruction but rather as a passage.



Assyro-Babylonian BAR or BA<sub>7</sub>  
(soul, to liberate, to open or cleave)

This passage undertaken by the soul was scribed in clay by the ancient Sumerians in the form shown at left. The cross symbol is related to the later Christian cross indicating the Son of God or the passion of Christ.

Parks lists the many symbolic meanings of the cross symbol: the meeting of Heaven and Earth, matter and spirit, feminine/unconscious and masculine/conscious... and also a star that is the meeting point of two worlds or crossed/opposed forces; higher and lower.

The Išed trees were planted at the summit of the butte/hill of Osiris covering the aquatic tomb of the "god" of the abysses, the Osireion at Abdju. The Išed, creator tree of the horizon gave birth at once to the nocturnal and diurnal suns, confounded with Benu (the Evening Star) and Neter Duau (Morning Star). Needless to remind you that Venus transmuted in the terrestrial world symbolizes Horus or the dead king.

Recall that the tree symbolizes the Mother-Goddess.

The idea of the serpent suspended on a sacred tree placed between light and darkness is found on a Mesopotamian cylinder seal and in the story of the serpent (Enki-Ea) and the forbidden tree (the Goddess) in the Garden of Eden.

Parks reviews the many treatments of this theme as it arises among the Hebrews, Egyptian, Sumerians...

The larger mythological theme, he points out, is that of the perpetual battle between the Osirian forces (Allies of the Light) and the Sethians (Sons of Darkness).

The serpent is often replaced by Horus, the posthumous son of Osiris, sometimes in the form of a falcon perched at the summit of the sacred tree.

Possession of this tree of the eastern horizon constituted a capital stake, the legitimate authority of Râ.

At this point in the development, Parks takes up again his discussion of the Dogon and the Nommo (see Sign of the Fish, above), citing Marcel Griaule's and Germaine Dieterlen's excellent presentation of the myth of the Pale Fox' incest with Mother Earth in their 1965 book, *Le Renard Pâle*. (Or see the 1986 paperback edition.) This tradition, he says, will make it possible to assimilate certain elements that we have just revealed, and to discover how the history of the world according to the Dogon passed from one state to another via the unfolding of an enormous cosmic disequilibrium.



Readers without access to the book would do very well to review the web page [The Dogon and The Sirius B star](#), and particularly the discussion of the Dogon's gods, the Nommo, as being created by "Amma, the celestial God and creator of the universe", and one of whom rebelled and was "sacrificed" by Amma, his remains being cut up and scattered throughout the universe.

Parks goes into some detail here as to how this was done, where each scattered part went, and so forth. We will see that the Dogon were not by any means the only culture with this cosmological story. What unifies the versions of it are not only the recognizable themes but the linguistic roots of the terminologies used. Here with the Dogon, Parks shows the strong ties to Sumerian-Akkadian. We have placed a couple of key examples into the Decoder: decompositions of the names of *Annagonno*, the sacrificed Nommo, and the tree *Kilena* to which he was attached during the event.

Annagonno is of course Enki-Osiris; Amma is An; the "pale fox" is Enlil.

To be continued...

## Origins of the Planet Venus

In his opening section on this subject, Parks develops the direct link between the sense of the Morning Star (Egyptian: Neter Duau) and "the king", considered to be Horus (Heru), himself the image of Neter Duau (Venus).

### Births of the Venus Warriors

The progenitors of Venus all incarnate a being sacrificed in connection with the world of the dead. This is true in all traditions including those of Central America and Scandinavia.

They are also often associated with war or a particular conflict, as with Iřtar, Athena, Horus, Parashu-Râma, Lucifer.

Greek:

The Hellenic form of the Babylonian Iřtar (Venus) is Athena who springs, "fully-armed", from the brow of Zeus (Jupiter).

The planet just before Jupiter (i.e., its "head") was the "black star" Mulge, which ejected Venus from its original position as the satellite of the exploded Mulge.

In *Isis and Osiris*, Plutarch cites Manethon's claim that the name "Athena" in Greek evokes "a spontaneous movement". Now please have a look in the Decoder at the translations of the Sumero-Akkadian transpositions of "Athena".

The singular story of the head giving birth to a warrior goddess is repeated in Indian mythology with the Goddess Kali in the Devi Mahatmyam. Parks particularly calls attention to chapters 7.8 and 9.22, which we'll leave for you to view on that page.

Parks continues...

KA-LI<sub>9</sub>, the "glimmering testimony" in Sumerian, danced frenetically in the sky, excited by the ravages that she produced on her road. Putting in peril the equilibrium of the Earth and of humanity, Shiva lay down at her feet to arrest the destructive dance of the goddess and the stupefying racket that she produced. This infernal fracas of which speak the texts of India is singularly present in the Sumerian term MU<sub>7</sub> which is equally written in the form KA-LI and of which the sense is "to cry" and "to hurl"...

Kali is at once goddess of destruction and of creation. She is generally represented as a frightening female, dressed in black, which is to say obscurity, with shining, bloodshot eyes. In this form, one can say that she has everything of a dark star! She possesses four arms: two to destroy and two for offering. She carries a necklace of human skulls and dances on a skeleton. The body on which she excites herself is generally equated to the body of the universe in ruins. Others think that this corpse symbolizes the death that she brings on her passage. More recent representations connect this extended body to that of Shiva who lies down under the goddess to stop her destructive agitation.

We will see in Volume 4 that Venus was effectively immobilized "artificially"...

However, given the circumstances of the creation of the goddess, we retain here the presence of this "cadaver" as the corpse that gave birth to Kali -- the famous "head" of the Mother-Goddess that engenders Kali in the version of Devi Mahatmyam, that which corresponds to the head of the god-of-gods Zeus (Jupiter), which was smashed and from which spurted forth Athena whose pronunciations in Sumero-Akkadian give "the warrior" or "the cry of the lord-father" or "that of the cadaver of the lord-father".

### **Head of Brahma, Mistress of Zeus**

The head of the god-of-gods appeared in the Hindu literature as the fifth and mysterious head of Brahma.

The Indian chronicles relate that Brahma, "the immense being", possessed four heads placed at the cardinal points. Knowing that this "god" is considered to be the creator of everything, we can equate him to the Jupiter (Zeus) of the Mediterranean traditions, and the four heads would be the four satellites of Jupiter: Io, Europa, Ganymede and Callisto.

The Vedic texts say that one day, Brahma fashioned for himself a fifth head with which to keep an eye on the goddess Sandhya ("twilight"). He was taken with her, united with her, and from this union was born humanity. Shiva-Rudra, the spouse of the goddess, became immensely angry and let loose a flaming arrow that cut off the fifth head of Brahma.

The key point for us is that the fifth head of the Indian Jupiter was said to "keep an eye on" the goddess of "dawn", which is to say to follow her cult -- for which reason Shiva-Rudra smashed it.

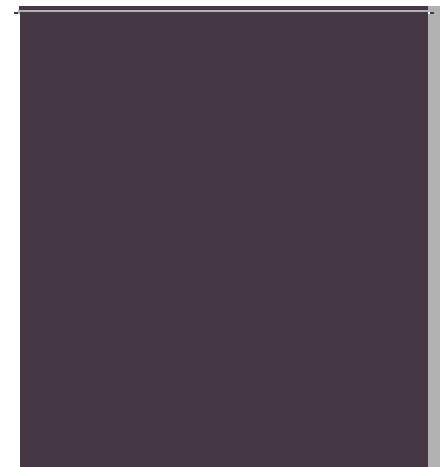
We know that in the Egyptian mythology, Isis represents the dawn and Nephtys the twilight. [The two pieces of wood that form the Arani (the two mothers) of Agni (Horus) are correctly assimilated to "the dawn" and "the twilight" in the Vedas...]

The Egyptian traditions make of Nephtys the ancient spouse of Seth (Enlíl) or sometimes his sister. We have seen in this book [*Ádam Genisiš*] that Nephtys corresponds to Innin (Inanna), the "spouse" of the system of Enlíl, without taking into account that she is also Enlíl's daughter. The Egyptians simply made her the spouse of Seth. This story seems to us much more coherent when one recalls the hidden liaisons between Osiris and Nephtys (Enki and Innin)...

We saw in this work [*Ádam Genisiš*, not yet fully covered on this website] that Innin is not without her connection with the fall of the Amašutum cult on the Earth. The explosion of Mulge (the black star) which was the planet between Mars and Jupiter, resulted from this fall and this intestinal war among the Gina'abul. Shiva-Rudra (Enlíl-Seth) is definitely the personage who made the decision to destroy the planet of the Life Designers...

Parks next points out an astonishingly-relevant fact: the Brahmans, the highest caste of India, claim to have been issued from the Head of Brahma! And this, as Parks has been showing us, is none other than Mulge, the planet of the Kadištu, which was in front of Brahma (Jupiter), and which Shiva-Rudra (Enlíl-Seth) was charged with destroying!

The Brahmans were for a long time farmers and shepherds, and this is in complete concordance with the teaching of the Life Designers of our story, as well as the Nommos of the Dogon, but particularly with the "discipline of the Santana-Šandan Amašutum as chiefs of plantations and cultivations, herbalists, etc..."



Returning to the Greek versions, there is the story of the death of a sacrificed "entity" who birthed a divinity who had to flee, to escape the wrath of the "gods". This is the account of Semele, mistress of Zeus.

Semele Ablaze  
John McKirdy Duncan

The story relates that Zeus was quite taken with the princess Semele. He loved her so much that he showered her with gifts. When Hera, the wife of Zeus-Jupiter, learned of the infidelity of the king of gods, she disguised herself as Beroe, Semele's nurse. She called on the princess to prove her love. Semele then went to Zeus-Jupiter and asked him to show himself to her in his full splendor. Zeus did so and presented himself ringed in a blinding light, with his lightning and flashes. In a single instant the body of Semele was consumed. It is said that the tomb of the princess continued to smolder even long after her death.

Zeus just had time to retrieve from the womb of Semele, Dionysos, the son whom she had conceived with him. The king of gods hid him in his thigh before transforming him into a kid [young goat], so as to escape the wrath of Hera. In that form, Dionysus fled to distant lands and followed his mad course. In the process, he descended to the underworld to retrieve his mother from the kingdom of darkness, and carried her to Olympus, where Zeus gave her immortality under the name of Thyone.



Gustave Moreau: "Jupiter and Semele". At center appears the

little Dionysos. His aspect recalls the Benu (Phoenix)...

This version is infinitely singular, because it portrays Jupiter (Zeus) as being at once responsible for and spectator of the celestial drama. As with the Nommos' variant of the sacrifice, the king of the gods will utilize light to immolate the victim. From this victim will come an infant who will follow a mad course, in this instance to escape divine anger. In each case, the infant will be preserved for some time before embarking on its crazy course.

The same notion is found in the Dogons' version which represents that "out of the flow of blood from the sacrifice of the Nommo sprang Yazu (Venus) in its obscure (invisible) position". This implies that Venus knows moments of invisibility on its cosmic course...

The personage of Dionysus is among the most interesting. Greek mythology has him stricken with dementia. He roamed over the world, his story full of mysterious voyages. In the course of his movements, he taught agriculture to humanity. Diverse paintings generally depict Dionysus as a cherub coming out of his mother, either weeping for his dying progenitor, or embarking on his mad course, spreading his wings to leave her blasted remains.

For example, the tableau Sémélé et Jupiter by painter François Marot in the Trianon. Don't fail to click through twice for the full enlargement!

### **Inanna-Ištar, the Morning and the Evening Star**

Parks' work, where concerned with the mythologies of ancient humanity, differs from all other studies of mythology of which we are aware, in that personages begin in Parks' consciousness as full flesh-and-blood beings, but only over vast periods of time give rise to the myths that our historians know. These beings enjoy a near-immortality, either as birthright or through some sort of technology, although they can be killed. Given enough time, this is fairly likely to take place, but only perhaps after lifetimes measured in hundreds of millennia.

The genesis of the corresponding mythological personages could have been through the natural social processes as understood today, but could also have been contrived by the actual characters or their peers. Sometimes, given the eventual size of Earth's civilizations, the myths coexisted with the living personalities; sometimes they simply followed on later.

We must be careful to discern the mode in which Parks works at one time or another. For example, he opens the current section on Inanna-Istar with the words...

Inanna is according to the evidence a very ancient divinity, because her name appears from the period of Uruk in the 4th millennium B.C.E.

Parks employs here a conventional meaning of "ancient". However he has his own direct experiences that have come to him, many from seemingly far more ancient periods, which form the basis of many references in his books.

Continuing...

She is a dominant goddess who reigned over the gods, having neither husband nor progeny. In the Bible (Jeremiah 7.18 and 44.19), it is she, as "Queen of Heaven", to whom women offer kneaded cakes in her image, in the temples. Manasses had erected in Jerusalem the post that symbolized her, and at the same time, he installed in the Temple his idol, the one which without doubt Ezekiel calls "the idol of jealousy" because he enflamed the anger of the jealous god Yahvé in the Bible.

Inanna supported the cult of the Mother-goddess and fought against the ancient patriarchal dogma. This brought her singular reprisals from the "gods" in the Mesopotamian texts, and also from the adepts of Yahvé in the Bible. Uruk, the town designated to her, is the city of "prostitutes and daughters of joy" where women were instructed in the initiation of men into sacred sexuality...

The presence of terms designating prostitutes and priestesses in the lexical lists of the middle Babylonian epoch poses the problem of the status of these women. But one notes that this groups together all these women who actually are in different situations. The equivalences established, for example, between the Šamhatu [a class of temple prostitute] and the religious Qadištu [see [Decoder](#)] do not correspond to what is known of each of these. This must arise from the fact that at a point in time, the religious functions of each had lapsed into disuse and were no longer included, only retaining the idea that the priestesses formed together a separate class of women, exempt at times from the framework of marriage.

The majority of them worked in the temples where they practiced sacred sexuality. These priestesses were the image of the great goddess. In this work, we have associated Nebet-Hut (Nephtys) with Innin (Inanna-Ištar). This association is even more striking when we understand that Nebet-Hut signifies "goddess of the temple" and that Nephtys is always represented with the symbol of the cup on her head.

Inanna-Ištar is the divinity who occupies the greatest number of Mesopotamian myths, be they of secondary level or in the principal roles. The important place held by Inanna-Ištar in the feminine pantheon led to a designation of goddesses in general under the common name *Ištarātu*. At Sumer as at Akkad, she incarnated the planet Dilbat (Venus) or Ištar-Kakkabu. Where one wishes to speak of the planet from the strictly astronomical point of view, one calls it Dilbat, but the religious philosophy loves to confound the planet Venus and the goddess Ištar.

An (the king of the gods) invites the gods to give to Innin the name "Ištar of the stars", being "the most brilliant among them". It is Venus who shows the route of the stars.

Dilbat, as the Evening Star, will be the Ištar of Uruk. As the Morning Star, she will be the Ištar of Akkad. The goddess herself sings the double aspect of her nature: "It is I, the queen of the sky, the Goddess of the Twilight. It is I, the queen of the sky, the Goddess of the Dawn." It would be difficult to provide a better description of the omnipresent character of Inanna in the universe than to identify her with the planet that shines and is "visible from one end to the other of the countries". In this form, she draws the admiration and

the veneration of men who exalt her beauty. Goddess of the Evening, she consecrates herself to the favoring of love, of voluptuousness but also of premonitory dreams. Goddess of Morning, she will preside over the works of war and carnage.

Parks continues this section with more examples from the mythology of Inanna-Ištar, establishing not only the character herself, but the logic of the choice of this particular character to personify the heavenly appearance of the planet Venus. We learn of her support of agrarian activities, her teachings on the subject of human nutritional needs... and this in so many cultures, including those of the East and of Central America. And of course, there is the angry, warrior aspect.

Parks concludes with a most important observation: nothing corresponding to Venus appears in the Babylonian mythology nor in any mythology from periods prior to 3000-2500 B.C.E! Moreover, when it does appear, Venus is described as coming from the depths of the universe to rend the sky and trouble humanity. And this gave rise to the need for many hymns of praise, intended to appease this trouble-maker.

## **Chaos and Resurrection**

### **Traces of Mulge and His Son**

The Mesopotamian tablets indicate that Neberu (or Nibiru) is an errant "star" that periodically upsets the affairs of gods and humans. His origin is "the place of the celestial battle". This localization is extremely important, because it brings to mind beyond a shadow of a doubt the tree Išed of the Egyptian traditions, the shattered axis of the eastern horizon. Keep in mind that this opening is carried out under the command of Amon (Jupiter), the King of the Gods.

To be continued...

### **Mulge, Mulge-Tab, and Venus**

As we have seen, Parks has demonstrated a widespread identification among ancient peoples of the planet Venus with a rampaging sky-god whose birth and life cycle were associated with a great cosmic event, the "explosion" of the planet Mulge ("Black Star") and the launching of its satellite Mulge-Tab ("Companion of Mulge") onto a new solar orbital path.

This "explosion" (the word is in quotes because it might possibly have been a slow-motion event) was perpetrated on the Mulge system by the Ušumgal, according to Parks' memory as mediated by the GĪRKŪ.

In this section we will examine the sequence from an astronomical/astrophysical point of view, with the intent of assessing the possibility that destruction in the Mulge system could eventually have ramifications on Earth. We'll include some thoughts about what might have been within the capabilities of the Ušumgal. However, any specific information that Parks could contribute to this aspect is still being developed for use in his forthcoming book, *The Awakening of the Phoenix*, Volume 3 of the series.

### **Initial State**

Please review the section on Ti-ama-te, describing our solar system prior to the explosion of Mulge. This will give you a sense of the awesome greatness of Mulge within the larger galactic community, and in fact of our entire system before the invasion, hence the dimension of tragedy that ensued, but also will help you to visualize the relative sizes of the planets and their sequence of orbits in this system.

As to planetary sizes and orbital dimensions, we assume that those observed today for all planets other than Venus, such as can be found listed at Orbits and Properties of the Planets, are valid for the initial period -- the pre-explosion epoch.

Information that we can deduce for Mulge and Mulge-Tab/Venus has to be considered purely notional. But we can do better than simple guessing.

Parks recalls Mulge as being slightly larger than Saturn, and so it shall be in our picture of Ti-ama-te. We estimate the radius of Mulge to be about 65,000 km. We are probably safe in assuming Mulge's orbit to be approximately aligned with the *ecliptic* since all the other planetary orbits (except that of Pluto, which is no longer considered to be a planet anyway) are so aligned, and so is the main asteroid belt, which we think is derived from the explosion of Mulge.

The main asteroid belt occupies a ring of radius 2-4 *astronomical units (AU)* around the Sun, and so we assign a radius of about 3 AU or, say, 450 million km to the orbit of Mulge.

What might have been the characteristics of Mulge-Tab's orbit around Mulge?

The first bit of data from the present-day Venus' orbit that we might apply would be its orientation to the ecliptic plane, just as we did with the asteroids for Mulge. So we will say that Mulge-Tab's orbit was parallel to the ecliptic.

Its radius? Taking a look at Jupiter, the next planet out, we find that its two largest moons, Ganymede and Callisto, are of nearly the same size and orbits of distance 1,100,000 and 1,900,000 km from Jupiter's center. Although the radius of Venus (Mulge-Tab) at 6052



km is much larger -- 2.3 or 2.4 times larger -- than those of the two largest Jupiter moons, we will take the hint and give Mulge-Tab an orbital radius of around 1,500,000 km.

In this section we will develop the concept of Venus as an ejection from the Mulge system in a sequence of graphics with discussions, including relevant orbital mechanics where indicated.

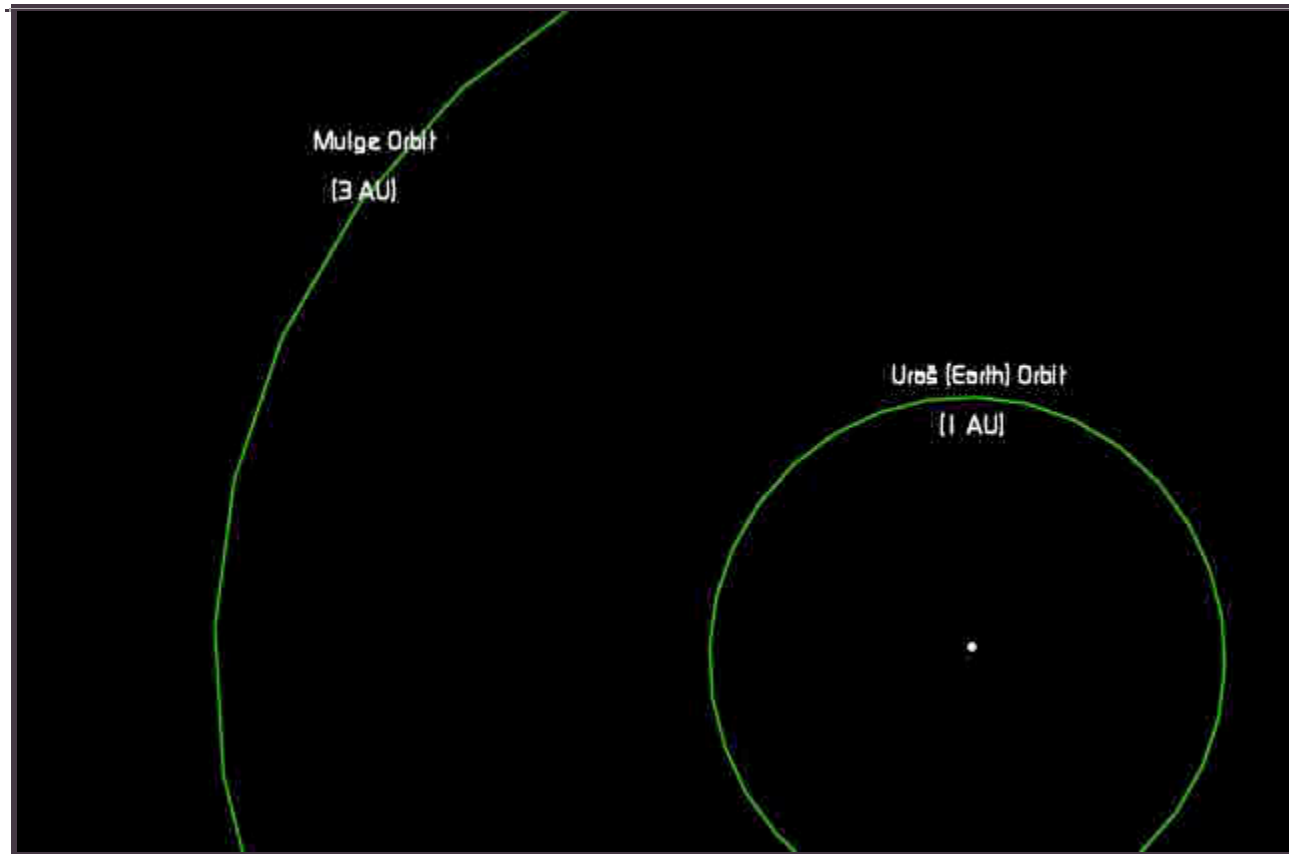


Fig. MMTV-1. View onto the ecliptic plane showing the orbits of Uraš (Earth) and Mulge. At this scale, the planets themselves are not visible, nor would the Sun be visible, except for the fact that it is self-luminous. We show the Sun as a white dot, not to scale. Kinks in orbits are a graphic artifact.

The orbits depicted in Fig. MMTV-1 are of course mathematical abstractions. It might have been more precise to show them as very thin circles or ellipses. But we are using 3-D modelling software that requires us to depict them as tori, of sufficient thickness to make them visible. Still, they are rather "thin" tori (i.e., their cross-sections are small relative to the image size).

There is a benefit to this graphical method. Suppose we searched along the Mulge orbit for the planet Mulge itself -- we know it is in the image, because we put it there. If we then zoomed in sufficiently to show Mulge, the "orbit torus" would appear very thick indeed, and since we had not changed its scale from what it was in the previous image, the relative sizes of Mulge and the orbit torus would allow us to grasp the scale of Mulge in the solar system itself. That is what we have done in the following illustration.

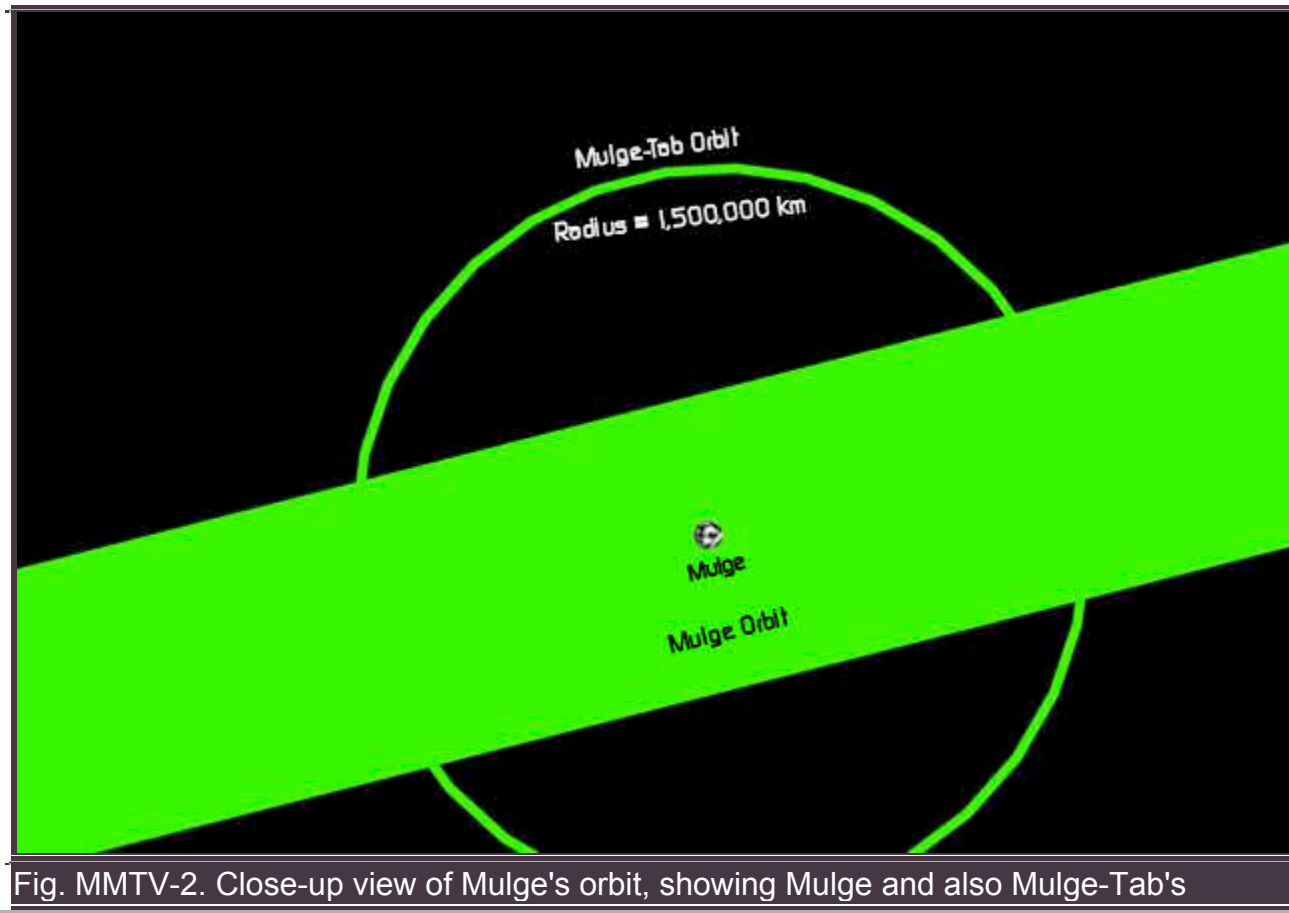
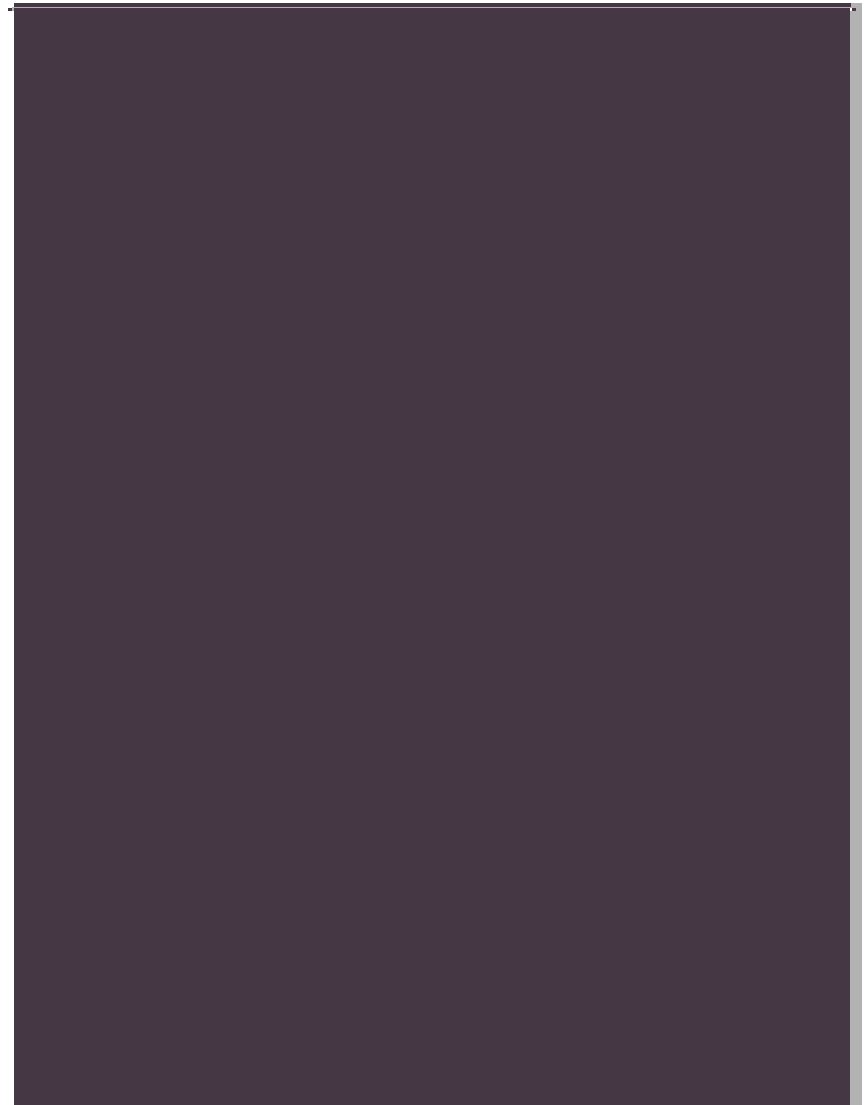


Fig. MMTV-2. Close-up view of Mulge's orbit, showing Mulge and also Mulge-Tab's

proposed orbit around Mulge. Its orbit was not visible in the previous image. Mulge-Tab itself is still not visible at this scale.

### **"Explosion" of Mulge**



Dispensing with the orbits now, the Fig. MMTV-3 at right shows Mulge "exploding", and for the first time we can see Mulge-Tab, at the top.

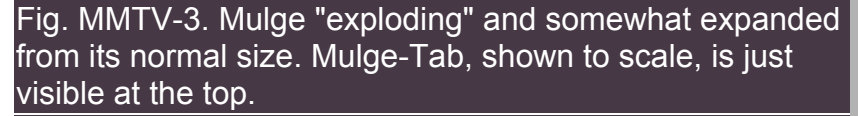


Fig. MMTV-3. Mulge "exploding" and somewhat expanded from its normal size. Mulge-Tab, shown to scale, is just visible at the top.

And now we are in a position to discuss some very important matters. We are of course interested in learning whatever we can about how Mulge was destroyed, but even more directly important to us is the effect of that event on Mulge-Tab, because we think it is Mulge-Tab that at some later point, and perhaps more than once, came near Uraš (the Earth), and became identified with today's planet Venus.

Look at the image. At this stage, Mulge has been reduced to fragments that have begun to disperse and will continue to do so. The fragments will eventually stabilize in individual solar orbits, perhaps many of them as today's asteroids. Now, it is possible that the forces that destroyed Mulge were large and explosive enough to quickly send a wave of fragments and some sort of energy out to the distance of Mulge-Tab, instantly throwing it off its course. That would have required a much greater release of energy than just enough to totally destroy Mulge.

We don't know if that much energy was available. But since we don't know, we must allow for that possibility. Later on this page, we will designate the type of event in which the effect on Mulge-Tab was virtually instantaneous as a "Type 1 collision" between Mulge remains and Mulge-Tab.

It might be reasonable to consider that Mulge expanded "slowly", leading in the extreme to what we will call a "Type 2 collision". Assuming it did so in a radially-symmetric manner (an assumption not fully justified, but a good first approximation to what may have happened), then Mulge-Tab's orbit would not have changed until significant amounts of Mulge's remains (i.e., a significant fraction of its mass) moved beyond the orbit of Mulge-Tab, and Mulge-Tab's orbit finally began to expand in response. We are going to have to estimate the probability of any sizable piece of Mulge striking Mulge-Tab in this process. Assuming for the moment that Mulge broke up into a relatively small number of large fragments, and that there was no such collision with them, then Mulge-Tab's orbit simply expanded in response to the continuing diffusing mass of Mulge. As Mulge-Tab moved farther and farther from the center of this diffusing Mulge mass, its orbital path trended toward an open curve, and it gradually became more subject to the gravitational influence of the Sun.

Another way of putting this is to say that when the total gravitational field, at Mulge-Tab's position, of the portion of Mulge contained within its orbit, has become less than the gravitational field of the Sun at that position, then Mulge-Tab is in a solar orbit.

What are the parameters of that orbit? Our task is to explore the ways in which Mulge-Tab might enter such a solar orbit, and the range of possible orbital parameters, to learn whether it was possible or even likely that Mulge-Tab would eventually cross Uraš' orbit, and encounter Uraš itself.

Note that any close encounter and exchange of energy and momentum with another planetary object is going to change Mulge-Tab's orbit beyond anything we could guess. Therefore we will not be able to say anything at all about a sequence of close encounters, except to note that such sequences are possible.

To begin our exploration, let us collect some elemental data that we either "know" (e.g., if we assume that Venus was once Mulge-Tab), or can obtain through combining what we "know" with what Parks "remembers", and with what we can compute using basic astronomical information and equations (as may be found [here](#) and [here](#)). We will spare the reader the details at this time but offer them in a separate paper that will be prepared for online viewing and/or be included in Parks' next published book.

OBJECT	Radius, km	Density, g/cm <sup>3</sup>	Mass, kg
Mulge	65000	4	4.6x10 <sup>27</sup>
Mulge-Tab	6050	5.24	4.87x10 <sup>24</sup>

ORBIT	Radius, km	Period	Mean Orbital Speed S km/sec
Mulge	450x10 <sup>6</sup>	1.64x10 <sup>8</sup> secs 5.21 earth yrs	17.2
Mulge-Tab	1.5x10 <sup>6</sup>	6.6x10 <sup>3</sup> secs 7.6 earth days	14.3

An important note about the overall geometry: we assume that all of this is confined to (approximately) the plane of the ecliptic. This is justified for Mulge itself by virtue of the fact that the orbits of all the other planets (except for that of Pluto, no longer considered a planet anyway) in the solar system are confined to that plane.

As to Mulge-Tab, had it been a satellite of Jupiter, it would have been classified as a *Galilean* type, such as Callisto or Ganymede, each of which has an orbital inclination of only about 1/4 degree from the plane of the ecliptic. Thus it is not unreasonable to guess that Mulge-Tab's orbit was in the plane of the ecliptic as well.

All of our work, then, will be in two dimensions.

Of the data given in the table above, the "mean orbital speed S" -- the tangential velocities of Mulge and Mulge-Tab within their respective orbits -- is of immediate importance, because these will determine whether Mulge-Tab enters an elliptical orbit with perihelion equal to or less than the radius of Earth's orbit. If that is the case, then an eventual encounter becomes possible.

Note also that in the above tables, "earth days" and "earth years" indicates their modern values. The units are offered simply for help in visualization. The very length of the earth year is to be a subject of discussion in this section, as it is in the literature of Velikovsky and others.

One final important note: in the tables we assume that, having identified Venus with Mulge-Tab, we can take the mass of Mulge-Tab as the mass of today's Venus. But it develops, as will be seen, that in one possible scenario, Mulge-Tab picked up a significant amount of mass from Mulge fragmentary material, and hence originally (prior to the Mulge explosion) had much different characteristics from today's Venus.

When we realized such a thing had been possible, we had to question our entire analysis up to that point. However we also realized that the scenario in question may not have actually occurred. Therefore our response has been to stay with our analysis on a contingent basis, but as a separate step to look for signs that the worrisome scenario did occur. This step is beyond the scope of the present web page, but will probably be covered in the material being offered for inclusion in Volume 3.

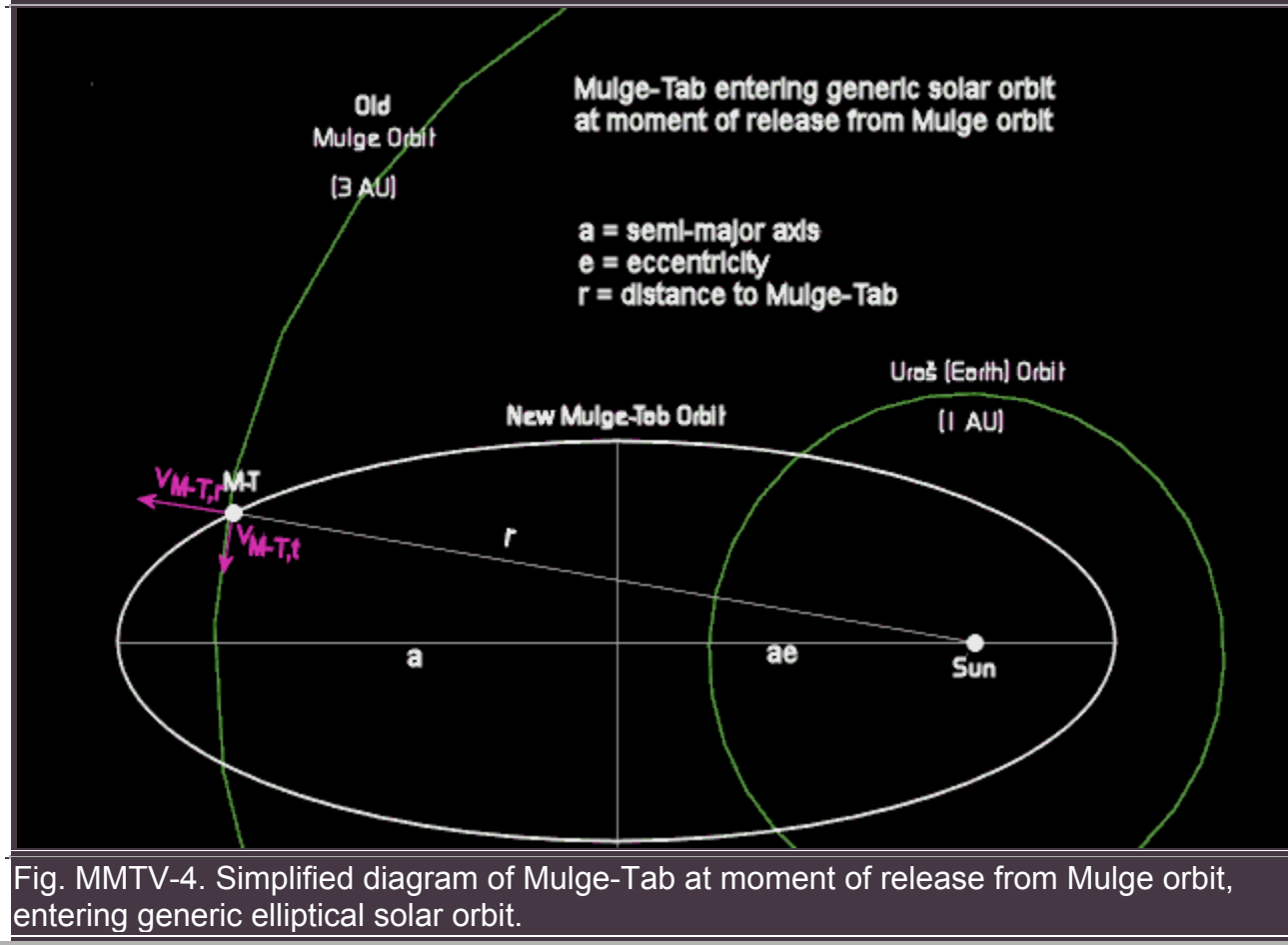


Fig. MMTV-4. Simplified diagram of Mulge-Tab at moment of release from Mulge orbit, entering generic elliptical solar orbit.

Fig. MMTV-4 illustrates a simple entry of Mulge-Tab into an elliptical solar orbit immediately upon the disappearance of Mulge, around which Mulge-Tab had been orbiting. This is a sort of zero-order approximation to the event.

We depict as a pair of magenta-colored vectors the velocity of Mulge-Tab at that moment in its components parallel ( $v_{M-T,r}$ ) and perpendicular ( $v_{M-T,t}$ ) to a radius or line drawn from the Sun. These motions are themselves the sums of motions of the Mulge system (Mulge and any satellites, etc.) in its solar orbit, and Mulge-Tab in its orbit around Mulge. Note that the Mulge system, being in what we state to be a circular orbit, has zero radial velocity.

Notice also that in this example, Mulge-Tab's solar orbit has the form of a highly eccentric ellipse, and this causes Mulge-Tab to cross the orbit of Uraš (Earth) -- because its *perihelion*, its closest approach to the sun -- falls inside Uraš' orbit. With such an orbit there is the possibility or probability of an eventual encounter of Mulge-Tab with Uraš. It is not the only class of orbit that would have been possible. Another possibility would have been for Mulge-Tab's orbit to be much less eccentric, say, like that of Mulge, which would never cross the path of Uraš. Or it might have been *hyperbolic* -- an open shape that would have taken it away from the solar system on a one-way outbound journey. We are going to have to determine the possibilities of Mulge-Tab's entering these various types of orbits.

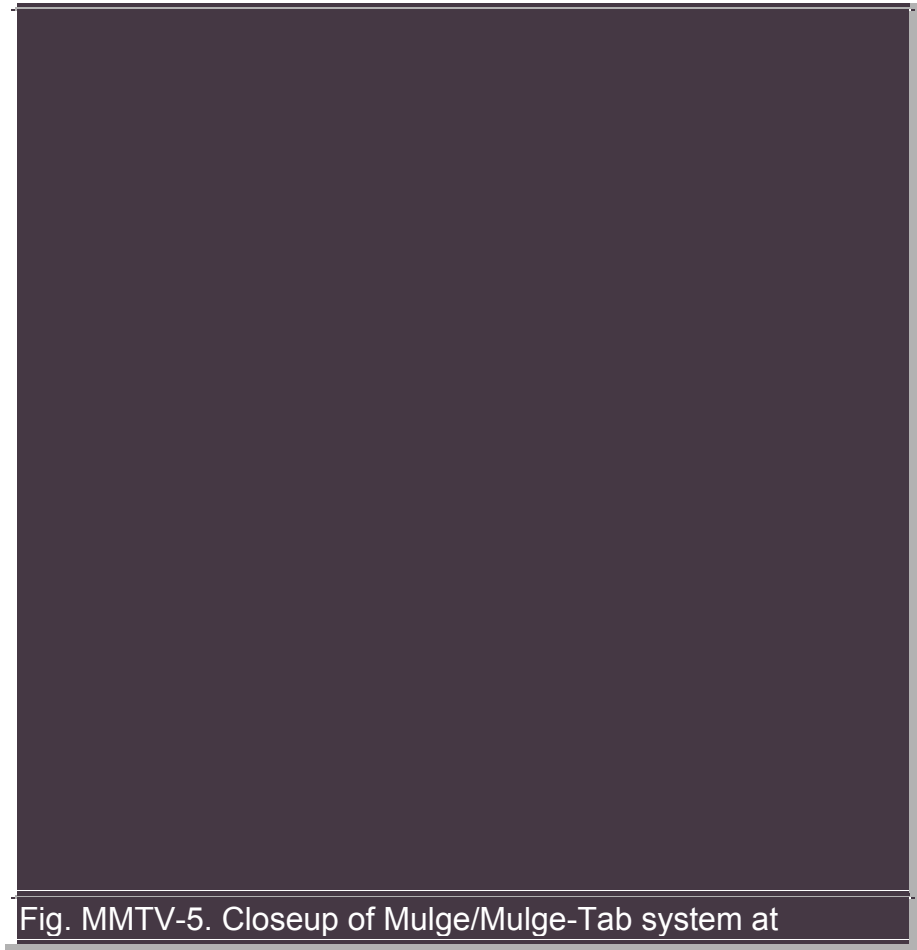


Fig. MMTV-5. Closeup of Mulge/Mulge-Tab system at



To begin, we take a closer look at the composite motion of Mulge-Tab at its moment of release. Fig. MMTV-5 shows a ghostly Mulge that has by some means just disappeared. It had been traveling along in its orbit at a speed of 17.2 km/sec.

Mulge-Tab had been confined to the bright green orbit around Mulge at a speed of 14.3 km/sec, but has just now been released to a new path, the white curve.

idealized moment of release. All orbits are traversed in the counter-clockwise direction.

Although the directions of the motions are constantly changing, at this instant they can be conveniently oriented with respect to the radial from the Sun. Thus Mulge and its entire system were moving with an average velocity of 17.2 km/sec in a direction transverse to the radial from the Sun. We designate this as follows:

$$v_{M,r} = 0$$
$$v_{M,t} = 17.2 \text{ km/sec}$$

Mulge-Tab participated in this motion, but also had its own orbital motion within the Mulge system. It was moving tangentially at 14.3 km/sec, and this was at angle  $\phi$  with respect to the solar radial:

$$v_{M-T,r} = 14.3 \sin \phi \text{ km/sec}$$
$$v_{M-T,t} = 17.2 - 14.3 \cos \phi \text{ km/sec}$$

What are the parameters of the new Mulge-Tab orbit? We will need to know, if we are to be able to decide whether Mulge-Tab could have eventually had a close encounter with Uraš. As is shown in Fig. MMTV-4, if a "small" object enters a closed orbit around a large one (i.e., the mass of the "small" one is much smaller than the mass of the "large" one), the orbit takes the form of an ellipse of some size characterized by its semi-major axis "a" and eccentricity "e". According to basic principles of celestial mechanics, these can easily be computed from information that we have already developed on this page, along with the mass of the Sun, and a quantity known as "The Universal Gravitational Constant".

Please [click here](#) to see how all of these quantities are related.

Notice that the velocity components of Mulge-Tab at time of release are related to its angular position  $\phi$ , as mentioned above. We have to presume that this angle's value was not selected by the Ušumgal. In fact, since  $\phi$  is itself a parameter of our simplistic "instantaneous Mulge-disappearance" model, which is not necessarily itself correct, we should not at this point be second-guessing how it might or might not have been chosen by anyone. But we will examine the model shortly.

From inspection of Mulge-Tab's full orbit shown in Fig. MMTV-4, its perihelion is just

$$R_{\text{per}} = a(1-e)$$

The values of  $a$  and  $e$  vary with the angle  $\phi$ . We examine this, looking to see if for any values of  $\phi$ , the perihelion of Mulge-Tab falls within the radius of Earth's orbit ( $1.5 \times 10^{11}$  meters).

Here are the results of that computation:

$\phi$ , deg	Semi-Major Axis $a$ meters	Eccentricity $e$	Perihelion meters	Earth Encounter
0	$2.28 \times 10^{11}$	.03	$2.22 \times 10^{11}$	impossible
30	$2.57 \times 10^{11}$	.25	$1.93 \times 10^{11}$	impossible
60	$3.96 \times 10^{11}$	.86	$5.44 \times 10^{10}$	possible
90	$1.48 \times 10^{12}$	1.7	negative	impossible
120	$-8.49 \times 10^{11}$	2.53	meaningless	impossible
150	$-3.95 \times 10^{11}$	3.14	meaningless	impossible
180	$-3.30 \times 10^{11}$	3.36	meaningless	impossible
210	$-3.95 \times 10^{11}$	3.14	meaningless	impossible
240	$-8.49 \times 10^{11}$	2.53	meaningless	impossible
270	$1.48 \times 10^{12}$	1.7	negative	impossible
300	$3.96 \times 10^{11}$	.86	$5.44 \times 10^{10}$	possible
330	$2.57 \times 10^{11}$	.25	$1.93 \times 10^{11}$	impossible

So, yes, in this first simplified situation, for some values of  $\phi$ , an eventual encounter can occur. Those values range out to about  $\phi = \pm 65$  deg, as shown in Fig. MMTV-6, beyond which the orbit would be hyperbolic. For magnitudes of  $\phi < 45$  deg, the perihelion exceeds the radius of Earth's orbit and so no collision would be possible.

This means that original positions of Mulge-Tab occupying some 11% of the full circle of phi would likely lead to an eventual interaction -- even a highly destructive interaction -- with Uraš. Would this have been a consideration for Enlil, who probably was hoping to escape this solar system eventually anyway?

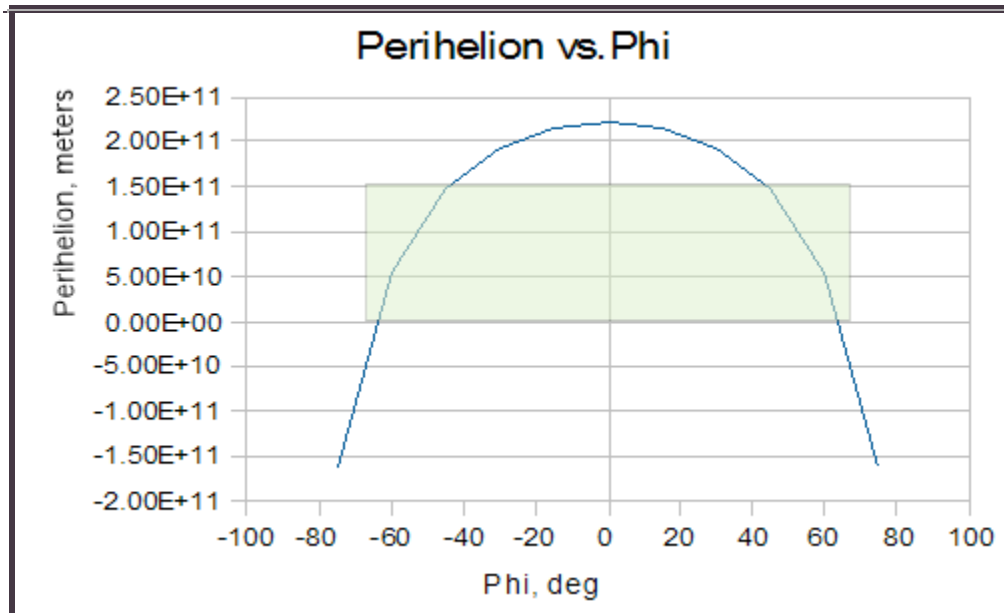


Fig. MMTV-6. Perihelion of Mulge-Tab's orbit (meters) vs.  $\phi$ , deg. We show a range of  $\phi$  encompassing values for which *eccentricity* is between 0 and 1 -- that is, out to about +/- 65 deg. (and a bit more for clarity in reading the presentation). The green rectangle shows the area from perihelion = 0 out to the radius of Earth's orbit. Note that a negative perihelion is self-contradictory; this would not be associated with an elliptical orbit.

Suppose, on the other hand, there had been a rather extreme fragmentation of Mulge. Can we guess what the sizes of these fragments might possibly have been?

Our next task is to consider more realistic "explosion" scenarios.

For example, we know that Mulge did not simply vanish when destroyed. Rather, it was reduced to fragments that either slowly or quickly moved away from what had been its center. Would any of these fragments have collided with Mulge-Tab? This is an important question, because in a collision, there would have been an exchange of angular momentum and kinetic energy between the colliding objects.

Suppose Mulge had been broken into just two fragments. That would be the minimum, as "one fragment" would mean no explosion or destruction had taken place.

If Mulge had been broken into two fragments, how likely would it have been for one of them to have collided with Mulge-Tab?

Without any analysis other than a look at the images we have provided of these two objects in their original positions, it is clear that a collision at the distance of Mulge-Tab would have been highly unlikely. In that case, our discussion of the event, developed on this page, would be good enough to use.

Well, yes, if we take the distribution of sizes of asteroids as a strong hint, since they presumably all were once a part of Mulge. A caution here: the combined masses of all known asteroids is less than that of our Moon. So are the ones we see in the asteroid belt a good example of the fragmentation of Mulge?

We don't really know, but it is probably beyond the scope of this discussion to try to ascertain a complete answer to that question. Therefore, let us look at the asteroids, and there we find that the typical diameter of an asteroid is around 1 km. So we will take that to be the size of our Mulge fragments.

Assuming that the fragments move out from the Mulge center uniformly in all directions, we can begin to see the possibilities for collisions with Mulge-Tab.

It is not a simple problem, because it depends on the relative speeds of the outgoing fragments and Mulge-Tab in its orbit. Why? Suppose that the outgoing speed of the fragments is very high. Then any fragments that were passing through the part of space occupied by Mulge-Tab at that moment would collide, giving up all of its kinetic energy to Mulge by imparting a velocity change in the outward radial direction. We should be able to calculate the fraction of Mulge mass that does this (i.e., collides). Let's call this a collision of Type 1.

On the other hand, the fragments could be moving so slowly that they impart zero kinetic energy in terms of adding a radial velocity component, but some of them do, at some point, "stand in the path of Mulge-Tab", and collide in such a way as to join with Mulge-Tab and share its angular momentum. That will be a collision of Type 2.

#### Type 1 Collision:

We can easily calculate the total mass of Mulge fragments that collide with Mulge-Tab. We know that they all, at some time, will pass through a spherical shell centered on Mulge's center, with the radius of Mulge-Tab's orbit. The fraction of that shell occupied by the projected area of Mulge-Tab will be the fraction of Mulge's mass that will collide with Mulge-Tab.

Using data already provided on this page, we calculate the following:

Total area of spherical shell at Mulge-Tab's orbit =  $2.8 \times 10^{13}$  km<sup>2</sup>

Projected area of Mulge-Tab =  $1.15 \times 10^8$  km<sup>2</sup>

Fraction of Mulge that collides with Mulge-Tab =  $4.1 \times 10^{-6}$

Mass of Mulge =  $4.6 \times 10^{27}$  kg

Mass of Mulge that collides with Mulge-Tab ~  $2 \times 10^{22}$  kg

That last number is key. Everything we have shown about the path of Mulge-Tab after the loss of Mulge now has to be adjusted to reflect what happens when that amount of Mulge matter collides with Mulge-Tab.

Note that this is 0.4% of the mass of Mulge-Tab as given on this page. Could that relatively-small amount of mass have enough kinetic energy to significantly change the motion of Mulge-Tab once transferred? Of course, that depends on its velocity, as in the relation

$$\text{Kinetic Energy} = 1/2 mv^2$$

for an object of mass  $m$ , traveling at velocity  $v$ .

We do not know what its velocity might have been, but let's determine what it would have needed to be, to carry 10% of the kinetic energy of Mulge-Tab.

Sparing you the algebra, it works out to be 5 x the velocity of Mulge-Tab at the moment of encounter. That is, since Mulge-Tab's velocity was 17.2 km/sec, the Mulge fragments would need to have been traveling outward at 86 km/sec to increase Mulge-Tab's kinetic energy by 10%.

Is that a realistic velocity for these fragments? Have we discussed the mechanism that was used for destroying Mulge? We have not, yet. However, achieving an outward velocity of 86 km/sec would appear to require much more energy than just enough to shatter Mulge. And so it seems safe to work with a velocity of 86 km/sec as a conservative figure for estimating the effect of the Type 1 collision on the path of Mulge-Tab.

This collision results in a small adjustment to Mulge-Tab's velocity, radially outward from the original Mulge center. Except for that adjustment, the no-collision analysis made at the beginning of this study will prevail.

What is the effect of the radial velocity adjustment? Recall that in the basic no-collision case, values of  $\phi$  close to 0/360 degrees result in the lowest subsequent perihelion for Mulge-Tab, because the effect of the "missing Mulge" left Mulge-Tab with a residual motion component retrograde to its solar orbit.

The Type 1 collision creates an actual push on Mulge-Tab, and its retrograde component is greatest for  $\phi = 90$  degrees. That is, it is greatest if it occurs when Mulge-Tab is at the point in its Mulge orbit characterized by  $\phi = 90$  degrees (see Fig. MMTV-5).

So in general, the Type 1 collision seems to shift the value of  $\phi$  resulting in the minimum perihelion toward 90 degrees. How great this effect would be, depends on the velocity of the Mulge fragments, which we do not know, but we can guess that this will actually turn out to be rather small.

At any rate, it is not very important because the probabilities of various perihelion values are actually not affected, only the associated values of  $\phi$ , which are probably of no interest.

Type 2 Collision:

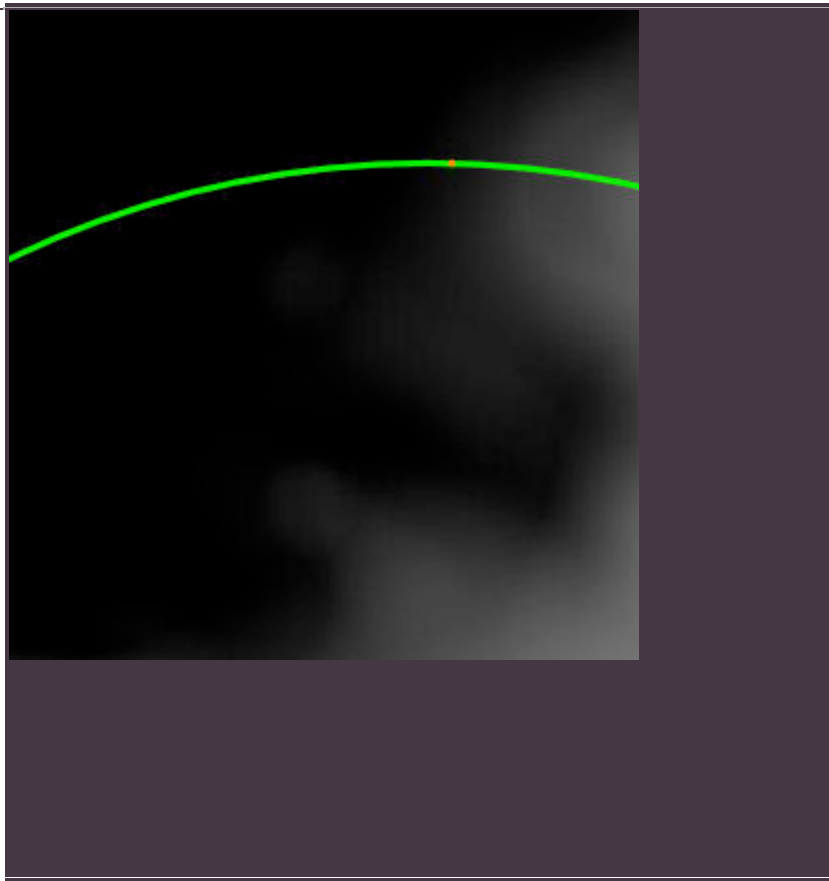


Fig. MMTV-7. A first plume of Mulge's fragment cloud crosses the orbit (shown in green) of Mulge-Tab (orange). Eventually the entire cloud will cross the spherical shell containing Mulge-Tab's orbit but of course only a small

fraction of the Mulge fragments will cross the orbit itself. Those will all be swept up by Mulge-Tab since in the Type 2 encounter they move extremely slowly. They will add to Mulge-Tab's mass but will leave its kinetic energy unchanged. This results in a predictable reduction in Mulge-Tab's speed.

The event we name "Type 1 collision" represents one extreme of a continuum of possibilities relating to how rapidly the exploded Mulge expands and crosses over the Mulge-Tab orbital shell (i.e., imaginary sphere centered on the unexploded Mulge, with radius equal to that of Mulge-Tab's orbit). In this extreme, the radial velocity of the Mulge fragments is so great that Mulge-Tab by comparison is stationary in its orbit.

In the complementary event, the "Type 2 collision", the fragments move so slowly that when they encounter Mulge-Tab it is as though they are stationary. Of course, had they been perfectly stationary, they would never have even gotten there! So we are speaking in relative terms.

Eventually all Mulge fragments cross over and beyond the Mulge-Tab orbital shell. Assuming their angular distribution is uniform, we can easily calculate that fraction of them that enter not only the orbital shell, but the orbital ring itself (shown in green in Fig. MMTV-7). Understand that the ring has a finite cross-section; it is after all swept out by the body of Mulge-Tab. It is in fact a torus. All fragments entering that torus will be swept up by the much more rapidly-moving Mulge-Tab before they can reach the far side.

In a first-order approximation, these fragments are stationary when encountered by Mulge-Tab. They have, then, no kinetic energy, and so add none to the planetoid.

But they do add their mass. How much mass would that be? The total amount of mass contributed by Mulge to Mulge-Tab in this way, is just the fraction that encounters the Mulge-Tab torus.

The fraction is easily calculated.

Replace the torus with a circle of flat ribbon whose width is the diameter of Mulge-Tab. Designate the radius of this circle as  $R_{M,M-T}$  (=  $1.5 \times 10^6$  km). Designate the radius of Mulge-Tab as  $R_{M-T}$  (= 6050 km).

The fraction in which we are interested is simply the ratio of the areas of the ribbon and the sphere. Again, leaving out some simple algebra for the energetic reader to perform, that ratio of areas is just the ratio of two radii, and is given by

$$R_{M-T} / R_{M,M-T} \sim 4 \times 10^{-3}$$

and since we have the mass of Mulge as  $4.6 \times 10^{27}$  kg, we can immediately state that Mulge-Tab picks up about  $2 \times 10^{25}$  kg of Mulge fragments.

Since the kinetic energy of Mulge-Tab has not been altered by its encounter with the fragments, but it has a new greater mass, its velocity must have decreased as a result of the fragment encounters.

By how much? Again, leaving the simple algebra to the reader,

$$\text{new velocity} / \text{old velocity} = \sqrt{(\text{old mass} / \text{new mass})} = \sqrt{(1/5)} = .45$$

Have you noticed something quite remarkable about what we have just learned?

Yes, the speed of Mulge-Tab is eventually more than halved, but much more importantly, the mass of Mulge fragments accreting to Mulge is four times the mass of Mulge itself!

This means that the analysis of the Type 2 encounter will be much more complex than that of the Type 1, because during the long period of time that Mulge-Tab takes to acquire its new mass, it is deviating, probably greatly, from its original orbit. That is due not only to its declining speed, but to the slowly-diminishing amount of Mulge mass remaining inside the orbital sphere. Once beyond the sphere, it is no longer part of the gravitational center of the Mulge/Mulge-Tab system.

Furthermore, if Mulge-Tab is changing size due to the accreting matter, then of course the area representing its orbital torus (and thus the fraction of fragments being intercepted) is also changing, and dramatically at that!

What all of this means is that we do not yet have a way to analyze a Type 2 encounter.

Of course, we do not know if the pure Type 2 encounter even happened. One reason to think it did not, is that the accreted mass on Mulge-Tab would probably not have been uniformly distributed around its surface, and so today's Venus would be seen to be seriously out-of-round. It is not.

But suppose the encounter was something between pure Type 1 and pure Type 2. Would we be able to predict the result of that, on a continuum of encounter types?

The answer is, probably yes, but that is not a project for this web page at this time.

This issue will be discussed more fully in a forthcoming research publication by Anton Parks.

## **Tidal Locking**

A somewhat anomalous synchronous "locking" exists between the rotations on their axes of Earth and Venus.

The following is from Wikipedia:



A curious aspect of Venus' orbit and rotation periods is that the 583.92-day interval between successive close approaches to the Earth is almost exactly equal to 5 Venusian solar days (precisely, 5.001444 of these), making approximately the same face visible from Earth at each close approach. Whether this relationship arose by chance or is the result of some kind of tidal locking with the Earth is unknown [1].

[1] Gold T., Soter S. (1969), Atmospheric tides and the resonant rotation of Venus, *Icarus*, v. 11, p 356-366

Tidal locking comes about through variations in gravitational attraction between specific portions of nearby astronomical bodies. The effect would appear problematic to say the least at the current distance of Venus from Earth.

We are scheduling this "curious aspect" for further study, and discussion if it should turn out to be relevant in terms of one or more close encounters having taken place between Venus and Earth in relatively recent times (i.e., about 10,000 years ago).

We may discuss our findings in a general sense here on this page, but where specific connection to events described in Volume 3 are concerned, discussion will be deferred to the appendix planned for inclusion in that book.

## AGELoD

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## **Enki in the Land of the Dead**

The beings known by their created people as "gods" can never be accorded the status of "dead". This is because they have always inculcated a dependency on themselves for salvation of some kind, such that if they were seen as having ceased to exist, their people would be left tossed to the winds.

The process continues even today: the human matrix is engendered with the religious complex that allows it to live in tranquility, while actually in chains of extreme limitation.

But the gods do disappear somehow. In the case of Enki-Éa, we will find that there is one Sumerian tablet that describes his metaphorical disappearance.

Parks strongly supports the analogy linking the personages of Enki and Osiris, and uses this analogy to "decode" this Sumerian tablet with the help of the Egyptian funerary ideology. He also emphasizes that Enki-Osiris was not actually assassinated in Kalam (Sumer) (which is why the event is not generally described on Mesopotamian tablets) but rather in Kemet (Egypt). Parks also follows the traces of Enki's sister Ereškigal (as named in the Mesopotamian tablets) and her younger sister Ninanna (Inanna). Their interwoven shadows lead us into the depths beneath the Giza plateau.

Enki and Osiris were objects of mystical cults relating to the stability of the soul and resurrection in their respective temples. The priests used artifacts to give the illusion that they lived eternally.

Funerary rites were numerous in Egypt because death was not maligned there as it was in Mesopotamia. The ritualized defunct, image of Osiris and Horus, transcended death to perpetuate the Osirian myth and reequilibrate the universe. Death was but a state that served the transmutation of the soul.

But in Mesopotamia, death was terribly feared. To mention it directly could provoke it. And so the Sumerians preferred to use phrases such as "he/she has gone to his/her destiny" or "his/her destiny has seized him/her".

Parks states that this difference is consistent with the fact that Egypt was more inspired by forces said to be "of the light" (Osiris-Enki / Kadištu) while Mesopotamia was under the influence of forces associated with "darkness" (Seth-Enlil / Anunnaki).

Separating Egypt and Mesopotamia is a vast desert plain, known to the Sumerians as the Edin. It was under the sovereignty of Seth-Enlil, the Great Šàtam (territorial administrator). Seth (Šeteš), the mythological Egyptian god of the deserts, dwelled in the red earth, the desert and the foreign land known as "Dešeret" (Dšr.t"), a term which in the Sumerian KUR, equally designates "the foreign countries".

"Kur" had two distinct significations to the Sumerians. First, the mountain where the "gods" resided, inaccessible to mortals, universal and vivifying. This would be the primordial domain, the Kharsag of the Gina'abul-Anunna in the Taurus mountains.

The second sense was the world beyond, the country of the dead generally situated under the earth's crust, between the primordial waters of the Abzu and the inhabited world above. We know that it does not appear in this case to be the hollow earth, the Abzu, but more the subtle dimension or lower frequencies connected to the underworld where certain Gina'abul had established their domain. This domain, unknowable to common mortals, generally symbolized to the Sumerians the kingdom of the dead.

Parks lists numerous points concerning the KUR from Françoise Bruschweiler's 1987 study "Inanna". These relate to its connections with life and death for gods of various levels and their relationship with intermediaries between humanity, the higher categories of deities, the demons and other malevolent spirits, and the heroic means used to force access.

He is therefore not surprised to find mention of the KUR on various clay tablets dealing with domains of Anunnaki and humans, trespasses, and the possession and uses of Gúrkur ("sphere of KUR") and Gürkur ("who transports toward the KUR").

#### Note

The great majority of the village chiefs, that is to say initiates, who reside on the Giza plateau know perfectly well that the site is riddled with galleries that form an absolutely gigantic subterranean network. They themselves moreover know of the placement of certain tunnels completely unknown to the authorities and to the Egyptian Supreme Council of Antiquities. Any person who establishes a measure of contact with these individuals can verify this.

The term "GIGAL" is not translatable into Egyptian; the village chiefs are well conscious of this and maintain that this very ancient term does not come from Egypt at all. It recalls rather the Latin terms Giganteus (gigantic) and Gigantes (giants), that is to say "monstrous" beings - the sons or children of the earth (serpent genies) called "Sata" in Egyptian - who wished to scale Olympus to dethrone the king of the gods.

But the "foreign country" of Ereškigal (Isis) was no other than the royal kingdom in which were practiced the funerary cults. Totally unfamiliar to the Mesopotamians, and with which the Anunnaki of Kalam (Sumer) were in conflict, was the plateau of Giza, the place of the "foreign gods". This was named "Gigal" in Egypt; well in any case this what the natives call it who live on the millennial plateau.



The Sumerian tablet to which we referred above is one of the twelve on which is inscribed "*The Epic of Gilgamesh*" - in particular the twelfth one, which is a sort of epilogue. We suggest the reader who may be unfamiliar with these tablets review a summary, such as the Wikipedia entry Epic of Gilgamesh. But keep in mind that few seem to grasp the time frame in which the events described might actually have taken place. We are given a time for the tablets themselves at around 27th century BCE and that is supposed to be that.

Moreover, "Enkidu", a wild man who stands for Enki, was created in the time of the reign of a king Gilgamesh for his diversion and education.

So we ignore that; our interest is in what is said about the underworld into which Enkidu is sent to search for some lost playthings belonging to Gilgamesh. And this is, to the Sumerians, "the Land of the Dead".

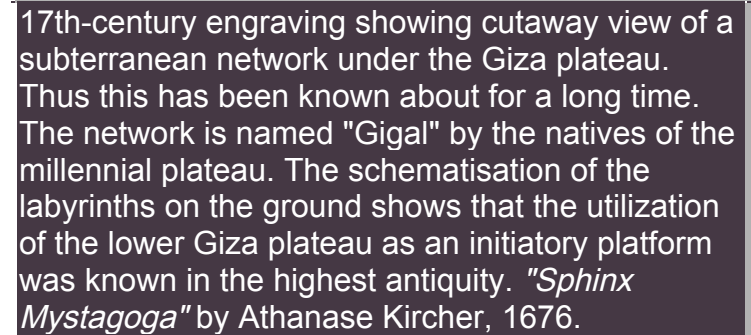
A few notes as we begin to launch into this:

- The source for this information is Raymon-Jacques Tournay and Aaron Shaffer, edited throughout the 1990s.
- The document returns us to the beginning of the world. Its recreation by the Anunna is mixed up with the renown of humanity in such a way as to have it be strengthened by the Mesopotamian gods.
- Most of the clay tablets openly reveal the despotic and tyrannical position of An and his "intergalactic mafia".
- This twelfth tablet clearly reveals the genetic manipulation performed by the "Sumerian gods", producing the line of Á-DAM, the animal humans charged with serving body and soul the Gina'abul "gods" (lizards).

The "poem" is careless as to the order of events. It has, for example, the creation of humanity occurring before the repartitioning of the globe between the "gods"! But passing over that, we note that the characters present are always An, Enlíl, Enki, Ninmah (Ninhursag), or Ereškigal when she replaces Ninmah-Ninhursag.

Except that at the time of the "repartition", she replaces not Ninmah but Enki. And why? Because he is no longer among the living. He sails in the Land of the Dead, an infernal land, foreign to the eyes of the Sumerians.

He sails on a boat in the unfathomable land of the deceased... according to the Sumerian text. Specialists pay little attention to the term KUR, whose meaning differs according to terms and circumstances. Here they take it to mean the subterranean and aquatic world of Enki.



17th-century engraving showing cutaway view of a subterranean network under the Giza plateau. Thus this has been known about for a long time. The network is named "Gigal" by the natives of the millennial plateau. The schematisation of the labyrinths on the ground shows that the utilization of the lower Giza plateau as an initiatory platform was known in the highest antiquity. "*Sphinx Mystagoga*" by Athanase Kircher, 1676.

But this contrasts with the rocky world of Ereškigal (Egyptian Isis). Parks thinks of the Egyptian Book of Two Ways (see [The Coffin Text - The Book of Two Ways](#)), an initiatic itinerary that precisely maps the underworld necropolis of Restau (or Ro-Setau), in which the two roads lead to the tomb of Osiris and to the Great Pyramid.

Continuing with this, Parks gives the strict Egyptian definition of "Restau" as "entrance to the galleries or corridors", while translating the Sumerian vocable rather differently. See "Restau" in our [Decoder](#).

The Latin *restauro* leads to French *restaurer* and English *restore*: to repair, reestablish. Parks mentions that the antediluvian sanctuary placed under the Giza pyramids was reused by the "Egyptian gods" as an underground base, and later to accomplish funerary rites of the ancient Pharaohs to restore the body and soul of the Egyptian sovereigns, successors of Osiris and of Horus.

At this point Parks intricately quotes modern and ancient texts, developing the concepts that the waterway navigated by the defunct ruler's solar barque, and described by the Egyptians, is named Urenes, meaning "gigantic" or "very vast"; it appears to be a subterranean Nile whose dimensions correspond to those of Egypt itself. See its Sumerian decomposition in our [Decoder](#).

### KIGAL

Sumerian (Mesopotamian)	Akkadian	Egyptian
Kigal: Great Earth / Place (Ensemble of Dimensions), can be decomposed to... GI <sub>7</sub> -GAL (good and noble) GI <sub>6</sub> -GAL (great and sombre): Why Mesopotamian tablets say the place where Ereškigal lives is filled with darkness	Kigal or Kigallu (base, uncultivated land, underground, infernal)	Sumerian Kigal >> Gikal Network under Giza Plateau Access to Duat Network

As we have seen, Parks gets mileage from examining the meanings of Sumerian or Sumero-Akkadian vocalizations of Egyptian terms... as with *Kemet* (see [Decoder](#)) where he sheds light on a funerary cult totally unexplored and feared in Sumer.

The Seventh Tablet of Gilgamesh evokes the idea that the Mesopotamians had of this strange and infernal land. It is that of a dream that Enkidu, the companion of Gilgamesh, had when he was at the point of access to this unknown country.

---

Enkidu's origins were in Africa, where he lived in harmony with the animals before coupling with a priestess of Uruk, the city of Inanna and Gilgamesh. The priestess transmitted to Enkidu her "breath of life", causing Enkidu to become "like a god". This

transformation permitted him to mingle with the civilized world, to affront Gilgamesh, and become his friend for life with multiple adventures.

The Seventh Tablet of Gilgamesh depicts an Enkidu precipitated by external forces toward the great mysterious place of abundant doorways, tunnels, and initiator priests. Enkidu met the kings of the past, the sovereigns who had directed the land. They seemed to correspond to pharaohs, whose steps many times went underground to the Gugal to be initiated.

....

At this point it becomes obvious that the Enkidu character is a sort of early human, and Parks' analysis becomes dependent on the reader's familiarity with early human races... but no human races have actually been introduced yet in our narrative! In other words, further development of this page (Enki in the Land of the Dead) would not be appropriate until we have done some catching up with the story. Therefore the page will be placed on hold temporarily.

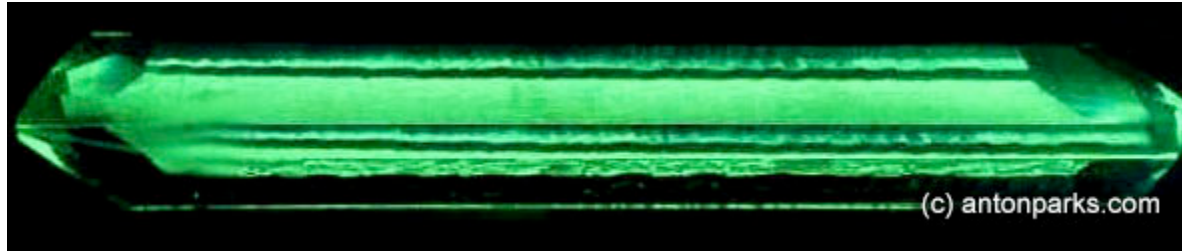
To be continued...

## **The Awakening of the Phoenix**

**by Anton Parks**

**Publication 2009**

This page is largely an English-language translation of Anton Parks' preview introduction to his book: [Le Réveil du Phénix](#) *The Chronicles of the Gírkù* ("The Chronicles of the holy sword") retraces the age-old combats that lead two beings issued of a single energy arising from Gagsisá-Eš (Sirius 3) [see discussion of Sky Orientation 4 under [Worlds](#)]: two sister or sister/brother souls, rebelling against a despotic authority that had held sway over a large part of our galaxy since time immemorial. Whatever were their different names throughout the thread of history and memories, it is an ancestral combat well underway before the first book of this series, over other incarnations. That is what is revealed, among other things, by *The Awakening of the Phoenix*.



The crystal Ugur (The GÍRKÛ). We plan to develop a 3-D graphic model of Ugur for *The Awakening of the Phoenix*.

*The Chronicles of the Gírkù* draws a portrait of the gods of the Earth, giving them their true dimension. It is not a question of etheric or monolithic divinities, as some prefer to describe them, solely to reassure themselves and to give to the human genre an exceptional character. It is more a matter of individuals of flesh and blood, and moreover, humanoids. These were awesome predators, beached here at the time of an ancient war, who discovered that their royal Kingú creators had already appropriated this territory, long before. The conflict is partially exposed in the Babylonian creation text of approx. 1115 B.C., given the name *Enûma Eliš* by contemporaneous exegetes.

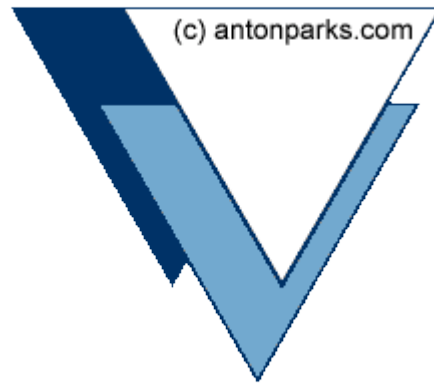
These warriors and colonizers dubbed Anunna(ki) calculated with a different notion of time from that of the human being -- looking forward many decades and centuries. Their methods and ways of conducting themselves over long periods of time testify to a quasi-immortality, not the extremely short existence of humans.

Their adversaries and galactic lookalikes who found refuge in Egypt and in its subterranean sanctuary named *Gigal*, conceived an astute codification of languages aimed at creating difficulties for the Annunaki with their goal of global domination over mankind. This codification, to a large extent described in the works of this series, requires an intelligence and an ultra-rapid manner of thinking not possessed by the human being.

The following paragraphs contain references to details of the *Ádam Genisiš* narrative that have not yet been reviewed on our web pages. This situation is being addressed.

*The Awakening of the Phoenix* begins where *Ádam Genisiš* brusquely culminates, just after the sudden disappearances of Mamítu-Nammu (Nut) and her son Sa'am-Enki-Asar (Osiris) at the time of the great battle of the Age of the Lion, almost 10,000 years ago. At this moment of our narrative, the combat conducted by the two sister souls who carried at that time the names of Aset (Isis) and Asar (Osiris), is newly troubled by the disappearance and the sorrowful mourning for one another.

The history reported by the Egyptian funerary texts and the local legends spread by the priests who did not wish news of the death of Asar (Osiris), and the true conditions of his disappearance to be known, were only pale reflections of the reality.



*Symbol of Sirius*

*The Awakening of the Phoenix* opens:

Setesh (Enlíl-Seth) is a mixed-blood artificially created through the genetic genius of Asar (Enki-Osiris) from his own genes, those of Mamítu-Nammu (Nut), and others derived from the Gina'abul race. Given that he possesses the same genetic material as his creator Enki-Osiris, namely that of his creator Mamítu-Nammu, Setesh passes both as his son and his brother. It is precisely this situation that is the origin of the conflicts that have opposed Enki-Asar (Osiris) and Enlíl-Setesh (Seth) on Earth.

After having shone brightly over unfathomable expanses of time at the heart of the divine assembly of Kalam (Sumer) in the role of grand Šàtam (territorial administrator), Setesh (Enlíl-Seth) little-by-little loses his prestige and the confidence of Atum-Râ (An). Setesh then makes use of all possible ruses to restore his previous popularity and renown. To this end, he engages in open war against Asar and assassinates him in order to obtain the lands and the throne of Egypt.

In his murderous folly that swept beyond all the frontiers of the terrestrial globe, Setesh caused the explosion of Mulge, the Black Star (today's asteroid belt). This in turn blew Mulge's ancient satellite into a completely unstable orbit -- one that perpetually menaced Earth throughout the narrative of *The Awakening of the Phoenix*.

The first disastrous passage of the bolide has overturned the Earth and caused a terrible deluge.

This fratricidal struggle that perpetuates itself on the Earth has the indulgence of Asar's creator, Atum-Râ (An), who saw in these conflicts the guarantee that he would not be made destitute by one of his sons, in particular the grand usurper of the throne of Egypt. After the death of his son Asar, he slithered to the head of the Assembly, claiming the power to guarantee a durable peace between the two consanguine adversaries, Sumer and Egypt.

A claim that he will never keep.

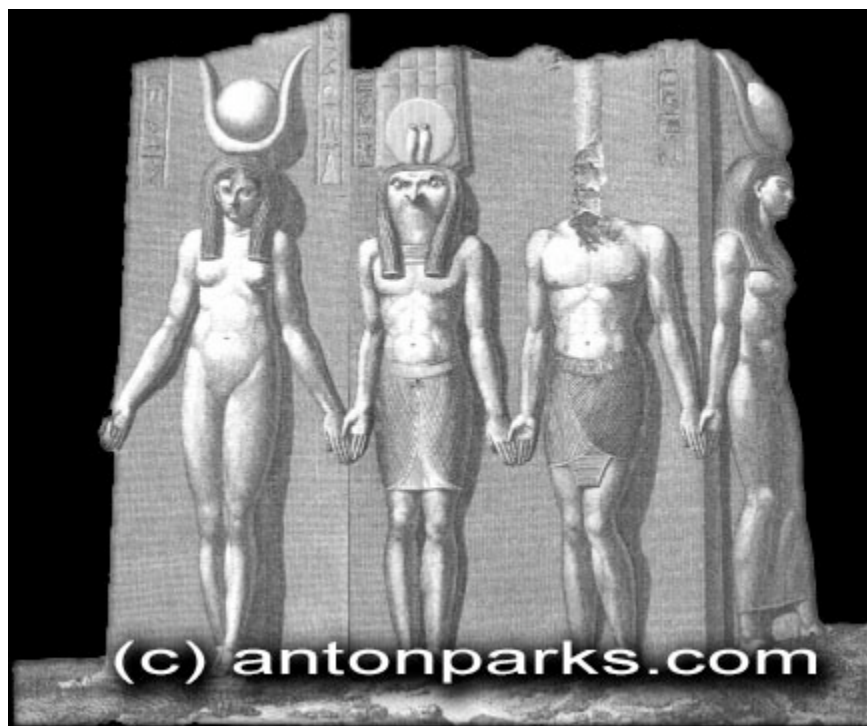


Aset (Isis) must take the country of Egypt and occupy the throne that is her due, but the authority of Atum-Râ (An) prevents her from fully exercising her power: the Queen must reign with her King, as in the mythical times when she had directed Egypt with her sister-soul Asar (Osiris). Even the protection and the support of her half-brother Râ could change nothing. She is a queen without real power over her country, but only on her subjects who live with her in the subterranean network, under the plateau of Giza.

Aset (Isis) possesses a highly developed intelligence. Very few are those who understand her, even among her own people. Faced with the unbearable disappearance of Asar and this geopolitical situation which removes from her once again all her legitimate rights, Aset will "thaw" the corpse of her spouse that had been ravaged by Setesh (Seth) and use his genetic code to reawaken her lover from the "land of the dead".

The struggle of Aset is that of a woman ready to raise mountains, more precisely to construct one in order to bring about the rebirth of Asar in her son Heru (Horus). Her plan is outrageous. Her fight to give life to her "inverted" double is as colossal as the Great Pyramid of Egypt, the matrix from which the prodigy will be effected.

It is in persevering closely with the counsel of the Abgal (Sirian) sages remaining on Earth that she will obtain the authorization to begin her construction that functions on the ancient knowledge of beings from Sirius. It is the intense struggle of a woman fatigued by the plots and destiny, a woman become goddess, determined to become mother to retrieve her lover and later unite with him in what will be called a shameful and incestuous union. Even the thinking of humans has no vocabulary for otherwise naming an exception like this one, simply a story tied to karmic bonds that surpass understanding.



Gravure from Karnak, *Description of Egypt*, campaign of Napoleon Bonaparte

Aset will then do everything possible to legitimate Heru's (Horus') access to the throne of Egypt. She wishes that the deaths of her mother Nut and her spouse be avenged by her prodigal son, and that she may finally live in peace.

Heru (Horus) is the future king whom the power in place, incarnated by Atum-Râ and his clergy, does not wish to recognize for fear of losing control over Egypt. The clergy knows perfectly well that he is the son of Osiris, but suppresses this information in order to permit Setesh (Seth) to legitimize his own access to the throne.

Likewise, the clergy with which Heru is in conflict refuses to admit that Heru could be the reincarnation of Asar, for the same reason.

Heru was engendered naturally, but by artificial insemination from the genes of Asar, Aset, and unknown Kingús. This makes him the equal of Râ and of the Nungal (followers of Râ), but also of the royal Kingú (enemies of the Anunnaki), of Nebet-Hut (Nephtys), and as well understood, of Setesh who himself possesses royal albino genes.

Aset, his mother, and later his spouse, controls his acts and gestures. She is his shadow and he the fighting arm of Egypt. In spite of his dissensions with Râ, Heru is going to have to do battle alongside him to repulse the enemies of Egypt; he is going to engage in a very long battle against Setesh and above all place himself behind the clergy who incarnate the executive power of the grand Atum-Râ (An).

Horus will equally do all possible to restore the image and the religion of his assassinated father and to make himself recognized as his legitimate son.

In this fashion, Heru pursues the destiny that the two celestial twins chose jointly for themselves: to combat the shadow that has so many times separated them. *The Awakening of the Phoenix* retraces this relentless struggle between the shadow and the light, in the name of Love and Life.

(c) 2008 Anton Parks

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The work *The Awakening of the Phoenix* will include:

- An introduction by Anton Parks
- A preface written by the editors of a magazine specialized on the subject
- The account
- A report on the origin of the Tree of Life (Anton and Nora Parks)
- The Sumerian and Egyptian lexicons for the terms used
- The bibliography

Plus

- A diagram of the different human lines (Zeitlin and Parks)
- The Mythical Genealogy of the Celestial Twins (Zeitlin and Parks)
- The vessel of Heru (Zeitlin and Parks)
- The vessel of Osiris (Zeitlin and Parks)

I must excuse myself to my French-speaking readers. Whether on this Internet site [<http://www.anunna.net/antonparks>] or in interviews, I have several times announced different numbers of volumes that form *The Chronicles of the Gîrkù*. The problem stems from *The Awakening of the Phoenix*, which would normally have had to cover several historical periods. I had planned to close this series with a third and final voluminous book.

Once I had begun drafting the series, it was difficult for me to evaluate with precision the number of pages that the ensemble was going to require. The numerous notes at the base of the pages and the included manuscripts required enormous space. Take for example the two dossiers of *Awakening of the Phoenix*: that on the birth of Horus is four times longer than foreseen; as to that on the Tree of Life and the one by Gerry Zeitlin... they were quite simply not envisioned initially...

At the time that I left Volume 2 and the personage of Sa'am, I was relieved to have accomplished this heavy task, but also worried about bringing to market a work that could have appeared "incomplete"... In effect, *Ádam Geniš* ends brusquely with the instant disappearances of the two principal personages of the two first works. I could have pursued the editing of *Ádam Geniš* and included what is found at the beginning of this Volume 3, but that would not have made any sense. It was equally important for me to keep the two manuscripts that end Volume 2 insofar as they offer information at one time capital and original. These two appendices equally address the setting of *The Awakening of the Phoenix*.

*The Awakening of the Phoenix* aims to be to some extent the hard kernel of the series. In order not to fail in my duty to faithfully retranscribe this complex history, I am resigned to considerably "amputate" this third work, retaining only the Egyptian period. In regard to the notes and above all the manuscripts that I have produced for this new work and that I intend to realize in the suite of volumes to follow, I can affirm that it was a good choice.

*The Awakening of the Phoenix* will be in spite of everything a bit thicker than Volume 2, *Ádam Geniš*.

## Status Report

### Today

An extract from what appears to be an entry that Parks imagines Sa'am/Enki/Osiris might record into the Gírkù today:

...The wish to acquire eternity has permanently divided our line. The blood of the divine *Menu* (trees) [*Decoder*] flows in the veins of the Gina'abul males. It is dispensed in the shining cups but not for the benefit of our progeny.

Our children have traversed the shifting ages in search of longevity and power. Their quest is laborious and ceaseless, even today; it never ends. The great inundations succeeded one another, the continents are brought down upon themselves due to our vanity and our utopian science. The A'amenpteh (Atlantis) is in fragments and Káskara (Mu) lies in a watery grave. The Lú (humanity) has finally picked itself up and is now scattered over the surface of Uraš (the Earth) like the grains of sand in a dry lakebed while our lineage fights endlessly over the four corners of this wounded world.

Ti-ama-te (the solar system) shows almost no trace of the presence of the Kadištu (the Designers of Life). I live with most of my own

people in concealment between the Abzu and the Gígal (ancient name of the subterranean network found under today's Gizeh plateau), the ancient base of the Urmah Life Designers. My eyes yearn to see the light of the exterior sun...

I am weary of this planet!

In the past, I have crossed the searing deserts and the frozen waters; I have toured Uraš thousand of times. I have transgressed the forbidden territories of my adversary -- the despotic tyrant -- and all I could see was fear and misery. The psychological impact that the great Šatam (territorial administrator) has never ceased to make on the ensemble of my children has finally affected me. I will never again return to Kalam (Sumer) and still less to Eridu -- places forever imprinted with furious winds that sweep away my hopes...

The Lú have raised colossal cities dedicated to our glory, but they kill each other in our name. They blindly serve the causes of the two adversary parties in the hope of benefitting from our benevolent auspices. In the final analysis, they know nothing of our internecine war.

What more can I do for them without again putting my own people in peril?

...

It makes one dizzy to see, every day, the thousands of examples of pain caused by love and fear, yet to appreciate the richness of the personalities... The luckless Lú, disconnected from the Angal (great heaven), can rarely see beyond appearances, though a person may shine in the night like an incandescent jewel and the being has awakened as a star...

Ugur, how time has passed since our arrival here on Uraš. I have just reread the information that I entered into your heart when we placed our feet here and Mam had instructed me on the mores of the Namlú'u (primordial humanity). I see that I was still in the wrath of this war and the schemes that projected us here... I was so young then!

What have I not done to preserve my people? My Kuku (ancestors) made me the underling of their Hermetic political formation. They made me the lord of artificial procreation. But we secretly reconstructed the [genetic] sequences. The recombination was executed successfully...

After all these Muanna (years) of quest and doubts, I have finally found ease for my Ba (soul). Today I have been assured that the "salvation" of the Lú will spring forth by surprise when they are ready. However long it will take, the natural cross-breeding between the Lú will influence their genes and thus their future comportments. This is under the control of the terrestrial clock...

There was a key discussion of this statement in the *Ages of Uraš* forum as the topic: A sudden, surprising arousal of the human race?

This was a part of the Open SETI Initiative ForumsII, which are now closed. However an orphaned copy of the discussion has been provided here for you, strongly recommended. Please click below:

A SUDDEN, SURPRISING AROUSAL OF THE HUMAN RACE?

### **Perpetual War**

From the Nexus interview [N]:

It's always the same story: sectarianism, religious fanaticism, and racism.

These behaviors are not exclusive to the Earth; one finds them elsewhere and among the most evolved peoples of our universe.

The war is without doubt unfinished. The conflict between the Ušumgal and Kingú royals has endured the millennia. It relates to the very origin of the Ušumgal. They were apparently cloned in the very distant past by the royal albino Kingú-Babbar, but they will not hear of that for reasons too remote in time and not even part of the spacetime that relates to the episodes I have received.

The Ušumgal are pretentious and very arrogant, doubtless because of their great height that rises above the rest of the breed composing the Gina'abul family.

The female Gina'abul are caught up in these quarrels and at times, as Kadištu (Designers of Life), have had to repair the damage caused by each of the two parties [Ušumgal and Kingú].

The conflicts that directly make up the part of the history that occupies us relate to the events surrounding the creation of the Anunna. The ancient and up-to-the-minute war is between the descendants of the Anunna and the Kingú-Babbar... with humanity caught in the middle!

Continuing now from the Karmapolis [K1] interview:

The reptilians have been in conflict among themselves for a very long time and this war is always a reality on Earth. The entire human race pays heavily for it!

The Earth is of considerable strategic importance for the Gina'abul male caste. Current geopolitical events are not my specialty but the information available to me today, thanks to that which I received during ten long years, leads me to conclude the following:

Since he is no longer in contact with his re-creators, the human being tries to give himself the impression of being master of his own history and destiny. He takes refuge in the official version constructed by the dominant authority, itself manipulated from the wings by the Gina'abul males....

The Anunna and their terrestrial descendants are at war with the royal Gina'abul called Kingú who believe themselves to be the owners of the Earth. This very ancient war [would] not have any effect on present-day humanity. However, the Gina'abul males use humanity as its cannon fodder -- humans who count, in their eyes, no more than the A-DAM, who destroy each other for the two clans through skillfully-interposed conflicts.

More simply, I think that the Anglo-American armed forces work for the Anunna faction and their direct descendants, while the royal Gina'abul used the Nordic countries to fight their blood-brother enemies. Those who consider themselves at the top of the Gina'abul social pyramid are the royals denominated Kingú-Babbar, that is to say, albino Kingús! They are extremely feared white-skinned reptilians. They have a horror of the Ušumgal, their Anunna and their descendants, which does not prevent them from dealing with them when it serves them.

The incredible story of the pure (Aryan) race comes from this.



King Šulgi of Ur (2094-2047 BCE), sovereign of Sumer and Akkadia. He was deified during his reign, signifying his divine origin. One sees him on this clay seal facing a Dragon who transmits to him the divine power. One of his anthems specifies "that Šulgi possesses a fierce regard and that he is born of an Ušumgal (Grand Dragon). ([ANET 585](#))

Many sources attest that the U.S. would still be at war with Germany today. Note that no peace treaty was ever signed between the allies and Germany at the end of WWII. Was this really an oversight?

The Anunna and the Kingú (royals) use humans as pawns and the Earth like a grand chessboard. They have settled their accounts in this sordid fashion for millennia. Each like the other believes they hold the most powers and therefore rights on Uraš (the Earth).

The Ušumgal-Anunna and their descendants conceal themselves in caves and other cavities in the Earth. The most "pure" or uncorrupted of them do not tolerate (to say the least) the 3rd dimension (Ki) [see Dimensions], which continues to rise - or rise again - in frequency as time goes on. Certain among them frequent more the 2nd dimension [KUR-GAL] which, by means of its particular density on the Earth, could well correspond to the 3rd dimension on another planet.

According to what I know, the royal albinos do not have this problem with frequencies. Those who live on the Earth are situated more at the poles or near the openings of the Abzu (subterranean world). I have no knowledge that they actually live in the Abzu itself. The royals also possess areas under certain mountains and bases throughout the solar system, including on the moon....

The Gina'abul group to which belongs the being whose chronicles I relate in this series, was positioned between these two consanguine opposed collectives. This "rebel" group, consisting essentially of Amašutum (female Designers of Life), Ama'argi (female Gina'abul terrestrials), and Nungal (cloned Designers of Life), spent its time in coordinating with these two enemy collectives -- and this created political complications on the Earth.

The humans, whatever their skin color, always served their re-creators. This is indicated in the African term Wazungu, "the people or the whirling demons," a plural term used by numerous African tribes for the "Nordic" type of extraterrestrial.

The explosion of the original language into thousands of different idioms (decomposable into Sumero-Akkadian) resulted from these oppositions between the Gina'abul rebels (serving the Kadištu Designers of Life) and the two other clans who disputed the legitimacy of the Earth. The progressive disappearance of the language of heaven in the mouth of humanity was devised, not to better rule, but to disorganize the human subjects by the (royal) Kingú and the Anunna.

Shouldn't one see in this a resounding hope? Those who guarded the garden and who offered a minimum of autonomy to humanity knew very well what they were doing. The religious traditions transformed them into enemies of God, while actually they acted to the contrary. These beings -- for the great majority serving the Designers of Life -- have not ceased to codify the languages of the Earth in order to avoid a globalization which would have for its goal only the centralization of powers (toward you know who) and to robotize humanity. Do you now understand what is actually happening? The global conflicts, the assassinations, the growing instability are there only to serve the carnivores! They follow thus their little interposed war; they try to reduce the frequency of the KI (3rd dimension) which is meant to serve as a stepping stone to the higher levels, and they enfeeble the human....



The time has come to decode what has been hidden. As I have demonstrated in *The Secret of the Dark Stars* and a little bit here, the decomposition of numerous terms from the four corners of the Earth is possible thanks to the language code of the Gina'abul rebels. This information is precise, because it reveals the origins of humanity and also the path to follow....

This spiritual road is no other than that of the spirit and of the light which reunites one and all with a universal consciousness which is not limited to this planet.

The term "spirituality" is taken from the Latin SPIRITUALIS, itself from SPIRITUS (spirit). That gives us in the language of the "gods": SI (light), PIRIG (brilliant) and the verbal form US (being near, to follow, attend), thus SI-PIRIG-US "to follow the brilliant light." It is truly this light that will come into us all one day, humans as well as Gina'abul.

### **An Anomalous Excursion into the KUR-GAL?**

Would it be possible for a human being to enter the Earth's KUR-GAL dimension?

Author Whitley Strieber may have done this. He reports an unplanned, unexpected penetration into a reality space similar to ours but still unmistakably different, and connected by... a phantom highway intersection! His little excursion occurred as he drove in his jeep through a busy, built-up area of New Jersey, and he had a passenger in the vehicle who shared the entire experience.

Strieber seemed to have encroached on what appeared to be a residential area with highly unusual structures, decorated with images of "snakes." It was definitely a break from the ordinary world he had just left; even the weather was different.

He and the passenger in his jeep saw no other vehicles there, nor any living beings.

After finding his way back to normal reality, Strieber was unable to locate that neighborhood again.

Could this have been a glimpse of the Earth's KUR-GAL? Functionally, it would meet the requirements. Recall (see [Dimensions](#)) that the KUR-GAL is the dimensional level on which the Gina'abul reptilians took up their residence on Earth.

Strieber relates his experience here in a short audio clip, taken from his *Dreamland* Internet broadcast of August 18, 2005.



This clip (and many others) can be found on the website [Beyond Communion](#). Whitley Strieber has given his kind permission for its use here.

## Possible Extended Encounter with Imdugud

The various civilizations and their interactions described in Anton Parks' reports (his published and as yet unpublished books and communications) cover a time span of at least hundreds of thousands of years. If the reports are veridical, then, as we have been saying, it would be foolish to believe that the powerful forces that swept us into existence have now faded into the mists like a child's fairy tale, leaving us to play out our destiny in a vast uninhabited universe, ours for the taking, or not, as we wish.

We may indeed have a destiny, but it cannot be the one we were thinking of.

If we cannot determine "where everybody is" and what they are doing, then we had better work on that problem because there is no way that they don't know where we are and what we are doing. Since we have no assurance that we are under the protection of any "prime directive" so beloved by science fiction fans, aware humans should be distinctly disturbed by this asymmetry in information flow.

That said, we do not in these websites (Open SETI and The End of Enchantment) devote space to "UFO sightings" or other common experimenter reports, however important those may be. We do go deeply into bodies of data, ideas, and analysis that show promise of putting an end to the asymmetry and significantly improving our knowledge of our situation.

Especially now that we have Parks' reports, we can look for correspondences... signs of current activities of specific species, for example.

And as it turns out, we may have an extensive, independent report that qualifies.

Charles Hall, an ex-USAF weather observer, spent several years living part-time and working in isolation out on the Nellis Range north of Indian Springs, Nevada. During his assignment there, Hall had extensive, daily experience with an unearthly race of humanoid beings whom he dubbed "the Tall Whites." His description of these beings corresponds in many respects with Parks' description of the *Imdugud* race (see [Races](#)) who in his understanding were created in our solar system and have inhabited it continuously for hundreds of thousands of years.

Exactly what do they have in common? Here's a short list:

1. Very tall humanoid "Nordic" with white skin
2. Often have blue eyes
3. Emit barking or whistling sounds
4. Solitary

5. Warriors/soldiers
6. The Tall Whites used Egyptian-style hieroglyphs and cartouches. Possibly the Imdugud did as well; see below

The Tall Whites frequently wore detachable claws in Hall's presence on the range (because they actually feared him); he noticed that they would remove them for forays into Las Vegas (in favor of gloves). In Parks' memory, Sa'am always found the Imdugud to be clawed. And they had good reason to fear him too, due to his reputation of having killed Abzu-Abba by using his great internal powers. And Sa'am was the son of An, creator of the Anunna. (A most important topic, yet to be discussed on these pages.)

Parks does not know whether or not the Imdugud's claws were natural. The genetically-related Urmah displayed claws when Sa'am met with them on several occasions. The Nungal, blood brothers of the Imdugud, had hands with fingers like humans. The important point, however, is that he did see claws on the Imdugud.

Hall's Tall Whites make frequent trips to the moon. The Imdugud have numerous bases there.

I asked Parks if he remembers anything about the Imdugud's possible use of hieroglyphs. He says he was never shown this in his downloaded experiences, but it would be reasonable for that to be the case:

Egyptian was spoken by the Life Designers on Mulge and its moon (the future Venus). It thus appears to be an ancient language that was used in the solar system by most of the Kadistu (perhaps those who came from Orion, the home of the Urmah?) In any case, the Urmah must have spoken it, I am convinced of that. And thus it would not be surprising to find that their children, the Imdugud, also spoke the Egyptian language. That seems logical enough to me.

This discussion of the use of hieroglyphs raised a question: why was this language not mentioned in the earlier discussion of the primacy of the "Matrix Language", Emeša, to the Mesopotamian and other human languages (see Languages)?

Parks' reply:

It is actually difficult to affirm at this time that Egyptian descended from Emeša. I have not worked sufficiently on the decomposition to be able to make that claim loud and strong. That said, it would follow, since (and this is the case with practically all the ancient languages), as we have shown in *Ádam Genisiš*, we can translate Sumerian terms into Egyptian. That is still more remarkable!! This makes me think that the original Egyptian must have been spoken by the beings who spoke Emeša, if only as a separate language that was perhaps as important as the Emeša of the Gina'abul priestesses. Recall that the message from the Urmah written to Sa'am's attention in the Gígal was in Emeša...

(The reference to "Sa'am in the Gígal" relates to an event that has not yet been covered in these Notes.)

Returning to our comparison of the Imdugud and the Tall Whites...

Neither group can tolerate the Greys. This distinguishes the Imdugud from the Kingú-Babbar, who make use of the Greys, who are at their service and are even their creatures.

Like the Kingú, the Imdugud detest associating with others, doing it only in their self-interest. They are difficult to approach, even by a Gina'abul or a Kadištu. As to the Tall Whites, Hall was shot and left to die merely because he took one step toward one of them in order to better hear what the being was trying to say to him. That peculiarity is a striking correspondence.

Hall is not able to explain to our satisfaction what these beings were doing with their base at Nellis, and in fact what they do anywhere. Hall did see numerous "scout craft" based at Nellis, capable of travel throughout the solar system. According to Parks, since the Imdugud were in some sense the guardians of Tiamate, they had bases throughout the system, and many on the Earth.

They know well the humanity that they watched being (re)created and reaching maturity.

They were programmed by the Urmah to play the role of conciliators. They are solitary, but must be able to enter into contact with the entire world. Negotiation is their mission. Combat is their final recourse.

In any event, their situation on the Earth was very difficult and it was almost impossible to negotiate with the arrogant Anunna, with whom they were at war. The Imdugud spent more of the time "saving their skins" and their territories than negotiating with the invaders.

Parks agrees with my suggestion that the group at Nellis may be a military or security unit directing a logistics center.

But the Imdugud have always been heavily armed, he says. This brings to mind an event in which Charles met a U.S. security patrol on the range who were quite hostile and threatening to kill him, although he was fully authorized to be there. During the tense encounter, a "Tall White gunship" drifted onto the scene and tried to maneuver to get a clean line of fire at the security patrol, while Hall had to move to protect the security team without inciting them to open fire on him!

While all that was going on, Hall relates, the Pentagon was on the phone to the guard post, trying to get them to call off their people.

"If the Tall Whites are the Imdugud, it is not astonishing to see them having relations with the U.S. government. It is even more reassuring because you well know that they are great strategists and very intelligent."

Why "reassuring?" Keep in mind the affiliations of the Imdugud (see Races). For their part, the Anunna have a much darker origin, co-created by An and Ninmah on Dukù for purposes of conquest. (This is perhaps the centerpiece event of *Les Chroniques* which we have begun to report at length in these *Notes*.) Parks describes in great detail the relations of the Anunna/Anunnaki with humanity in his second work, *Adam Genesis*. And so this remark of Parks can be considered a hint as to our present situation.

For more information, read [Charles Hall and the Tall White ETs](#).

To be continued...

# Charles Hall and the Tall White ETs

## Millennial Hospitality IV Interim Notes

Charles Hall's recent fourth book, subtitled *After Hours*, is an important addition to the series and has research value for students of this episode in human / extra-human relations.

Here are some of our observations, which eventually may be integrated into the body of this page.

- Attention to small talk and "minor" details is quite revealing, indicating human/ET working relationships, social relationships, joint projects, cross-currents.
- "Tall White" society is stratified, much like our military ranking system. In fact, definite human/ET rank equivalences are suggested. Ex: USAF general makes requests of highly-ranked "Harry", who complies.
- This page was originally created to fill a need for illustrations to support Hall's story. Hall's MH-IV now provides details on vegetation, building construction, more specific locations of some operations, and made-in-USA scoutcraft that would make it possible to greatly improve the illustrations on this page. But just as "a picture is worth a thousand words," we now have the thousand words, so do we really need to make the large effort required to improve the illustrations? For the moment, we have not decided about this.
- We already know that Hall was not given security clearance for this work, which created problems for him among the Nellis commanding officers. We now see that the TWs had technology for rendering him partially conscious, docile, and unable to remember events. This may have been their own preference over a conscious cleared Hall.
- Hall's occasional lapses into consciousness during activities caused an uproar among the high-ranking military overseers.
- It appears that Hall was being used as a living automaton training aid to introduce newly-arrived TWs to humans.
- Hall's capacity for denial of his experiences (example: "so this is what it's like to wake up in a nightmare") are almost beyond

comprehension, except that this may have been enforced via some sort of hypnotic suggestion. He documents extensive coping mechanisms that themselves become increasingly bizarre.

- The program into which Hall was injected seems to have been utterly heartless.

## Links

### Millennial Hospitality

The Sweeps Fox Show Interview  
(First-ever interview of Charles Hall)  
Info / Continuous Loop

Sweeps Fox Show: Tall Whites Followup with Charles and Marie Hall, Gerry Zeitlin

2007 Nov 20:- CHARLIE HALL 'OF THE TALL WHITES' 3- ON 'THE SWEEPS FOX SHOW' - Charlie Hall has just published his 4th Book... 'After Hours' ...of the 'Millennial Hospitality' Series. Here, he gives a lot more Confirmation/Science/In depth details/revelations of U.S. Military Liaison with Extra-Terrestrials for decades. Click here to listen.

Whitley Strieber's Unknown Country / Dreamland, 24-Sep-2005 with Charles Hall (and Gerry Zeitlin)

Whitley Strieber's Unknown Country / Subscriber Section, 24-Sep-2005 with Gerry Zeitlin and Charles Hall

Paola Harris Interviews Charles and Marie Hall, July 2003 - Colorado springs ...

Interview with Scott Colborn, radio KZUM, 11/27/2004<sup>57</sup> - QuickTime native file, 10 MB.

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Karmapolis.Be

## Cutting-edge Belgian Website

### LES TALL WHITES

Un nouveau phénomène extraterrestre?

### CHARLES HALL AND THE TALL WHITES (Interview)

Another perception of the extraterrestrial phenomenon and the Area 51

### SWEEPS FOX

Interviewing the interviewer about the Tall Whites

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Dr. Michael Salla offers thoughtful and cogent analysis of the Tall Whites contact story. Here are links to comments on his website:

[Exopolitical Comment # 23 - Interview with Charles Hall- Motivations of the Tall White Extraterrestrials and their Exopolitical Significance](#)

[Exopolitical Comment # 25 - 'Tall White' Extraterrestrials, Technology Transfer and Resource Extraction from Earth - An Analysis of Correspondence with Charles Hall](#)

[Exopolitical Comment # 36 - Further Investigations of Charles Hall and Tall Whites at Nellis Air Force Base: The David Coote Interviews](#)

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Wanna meet a Tall White? Greg Szymanski provides detailed instructions from Charles Hall explaining exactly how to do it:

'Tall Whites' Living Among Us in Nevada Under Military Cover

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### **Desert Context**

Military Aeronautical Chart of the Nellis Ranges

Pintwater Range Wilderness - Proposed

Desert National Wildlife Refuge

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The Hall Theory of Photon Structure

- Paper submitted by Charles J. Hall

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### **Correspondence**

Why the contact activity was never classified

Number of children in colony; types and numbers of craft seen

Charles Hall's Millennial Hospitality book series, describing his encounters with a race of human-like extraterrestrials – the “Tall Whites” (TW) - during a two year duty assignment at Nellis Air Force Base from 1965 to 1967, is a story with tremendous visual impact. Situated on Nevada's vast Desert National Wildlife Range, a scenic wilderness containing almost no artificial structures, the Nellis Ranges consist of almost nothing but breathtaking scenery.



This is the backdrop against which Hall's story plays out. Every event he describes can be said to consist of the same basic elements: the landscape, the weather, the people (humans and humanoids), the craft, sometimes the weather shacks... the occasional glimpse of a hangar door and, believe it or not, the TW children's playgrounds.

The story cries out for visuals of these elements. Yet it was not possible for Hall to provide us with anything other than his memories.

Visuals would have had value beyond the esthetic: they also would have demonstrated the feasibility of some of the things Hall describes. For example, he writes that he was able to view the Tall Whites' main hangar entrance high in the mountains 30 miles north of his Range 3 theodolite position on the desert floor. A photograph of that unlikely view would have helped to support the story.

Twenty years after his discharge from the Air Force, Hall began writing down his experiences, and after another twenty years, published them – at first presenting his books as works of fiction. Had he never reversed himself and begun claiming them to be true stories albeit slightly modified to protect the identities of some of the characters, there would have been no point in going back and trying to reconstruct the events as they took place on the ground.

When he was writing his stories, he did not know that it might be possible to reconstruct how they fitted into the landscape and in that way test the possibility of what he claimed to have viewed.

He did not know that high resolution elevation data and satellite imagery of the Nellis ranges would ever be made available to the public, or that software capable of rendering photorealistic images from the raw data would be widely available.

And yet, these things have come to pass, and this makes it possible to create realistic illustrations and even a video animation of at least one element of his story: the landscape in which it takes place.

I first began experimenting with the geological data, the satellite images, and landscape rendering software in late 2004, hoping to have a first look at “geometric feasibility” and to add interest to Hall's narrative.

The results were successful on both counts. In each instance, the views described by Hall turned out to be confirmed by the graphic renderings. And the images were pleasing and even dramatic to look at.

One unexpected benefit from this work has been the opportunity it has given Charles Hall to relive his old experiences through viewing these illustrations. Here is what he wrote in an e-mail after having been shown the report as a work-in-progress:

They are so impressive, I can hardly describe them. The memories they bring back to me I am not able to describe in this short email.

Indeed, working with these images has given me the feeling that I know the terrain well, and they can bring that closeness to you also.

But what of the other elements that we would like to have: weather, people, spacecrafts, and structures?

Here we are dependent on what Charles Hall remembers and is willing to help us recreate in terms of drawings and verbal descriptions. He has supplied two sketches of spacecraft shapes, and from this a graphic model has been developed. This is included in the report.

Weather and lighting conditions are amply described in his books where relevant, and it has been possible to recreate that aspect in the landscape renderings.

Hall also describes the weather shacks in some detail, and they do play a role in his experiences. I have elected not to take on the task of rendering architecture in the present report, however, as this would require significant additional effort, and it remains to be seen if there will any interest in it.

As to the rest, we can hope that this report itself will stimulate Hall's memories to the extent that he will be able to contribute more information that can be included in future updates.

### **Airman First Class Charles James Hall**

Nellis Air Force Base with its associated "restricted ranges" occupies more than 5000 square miles of southern and central Nevada desert. Nellis is a vast military reservation, home of "top gun" flight training,

exotic and leading-edge R&D projects. To the civilian airman, Nellis lies under restricted airspace, which makes it in effect a "no-fly zone". To the rest of us, it is a no-man's land, a blank spot on the map, a black hole out of which no information may come.



That is, no information is supposed to come, although fabulous stories have emerged over the years. Recently there has been a new one, told by a one-time air force weather observer whose assigned duty took him to a desolate outpost on the ranges of Indian Springs AF Auxiliary Field, ninety miles northwest of Nellis AFB proper, for extended periods between 1965 and 1967.

Today Charles James Hall is an information technology specialist, actively employed in Albuquerque, NM. In 1965-66, Airman First Class Charles Hall was Range Weather Observer for several gunnery ranges. There was nothing at all exotic about his official duty assignment, and that is what makes it possible for this story to be told today. Hall's job was to release and track weather balloons, measure the "winds aloft", and call in reports to Nellis. What was unique about his situation was that as he was performing his weather observing duties, he was almost continuously surrounded

by a group of extraterrestrials observing him. Tall, white-skinned – Hall eventually dubbed them “the Tall Whites” - somewhat human-looking but clearly not of any known Earthly race of human, the beings would be found in his weather shacks, all over his equipment, even watching him shower in his (otherwise-deserted) barracks, coming and going with complete freedom.

This curious feature of his work was apparently never directly discussed with his superiors. Did they know? Of course they did, and they let Hall know that every person who had previously held that assignment had been seriously attacked or at least warned away on threat of death. Over a period of seven years, at least 41 weather observers had been compromised while trying to perform their duties on the Nellis ranges. Some had required hospitalization and were given medical discharges from the air force, and some had been killed. One of them actually deserted the air force and moved away from the area. His buddies covered for him until the day of his actual discharge, when he showed up to sign the papers.

On one occasion the beings even turned on Hall without warning, grievously wounding him in the neck, and leaving him to bleed his life away in the desert dust. In that desperate situation, alone and miles from any human help, Hall found a way to save his own life by using his body weight to press his wound against the soft earth, stemming the flow.

A comment by Dr. Michael Salla from his Prepare4Contact Yahoo Group (April 2, 2005):

The incident where he was shot and left to die by the tall whites who then watched him stage a miraculous recovery was very strange. The message here was "we have power over you and expect you to die but will applaud you if your tenacity and will to live allow you to pull through". Quite sinister really but Hall just accepts it all and continues his work after his close encounter with death. The whole incident and Hall's response is strange. Still Hall admits to being hypnotised by the tall whites so it might be expected that some of his recollections may have been programmed into him. So parts of his story may be how the Tall Whites want him and us to think about them.

Showing talent for being a survivor, Hall was eventually told he could have that lonely job on the ranges as long as he wanted, and was offered an officer track through the Air Force Academy and an eventual permanent assignment as Nellis Range commander (with time out for other career-enhancing assignments).

Hall's experiences were never classified but his orders were highly classified. The reason for this mysterious arrangement is novel and highly surprising. Hall's own explanation is provided under *Correspondence* in the sidebar at the right -- but it would be best to read the rest of this page before looking at that, because you will then be able to appreciate how it actually adds consistency to his story.

Hall's experience with the extraterrestrials at Nellis / Indian Springs is too long and complex to be told here. He has published the complete chronicle in his Millennial Hospitality quartet. Follow the link for access to excerpts at the publisher's website. Additional links to online pages containing research reports, a radio interview, and other material are provided in the sidebar at the right.

The first three books were presented as fiction, and Hall went to great lengths to fictionalize the locale as well as names of the characters, including his own. However in the fourth book of the series, and in current interviews, Hall now acknowledges that the events described in the books are otherwise factual.

To "decode" the story as told in the first three books, simply apply the following:

<b>Fictionalized</b>	<b>Real</b>
Las Vegas	Las Vegas
Palm Meadows	Las Vegas
Desert Center	Nellis
Mojave Wells	Indian Springs

### **Salient Characteristics of the Tall White ETs**

Hall has described these beings as tall - ranging upwards of 6-7 feet in height - and quite thin and frail. The skin color is chalk white. They are physically different from us in several noticeable ways, yet the most important physical aspect is that they are humanoid, a fact that is filled with significance.

Their life span is about ten times ours. They do not age as we do, but after around 400 earth years' time they undergo a second stage of growth, eventually reaching around nine feet in height. They die of organ failure at an age of approximately 800 years.

According to exobiologists, extraterrestrials are not supposed to resemble us, as they should have developed independently via natural selection with randomness and varying environments leading to innumerable "genetic" paths. On the other hand, some scientists speculate that there will be resemblances due to the universal utility of various aspects of the human form (i.e., what's good for us should be good for everyone).

Meanwhile, a number of encounters known in the "UFO" field are with entities that can look quite human - so much so that a deep connection simply has to exist. The present case is one of these. (See [Appendix 2](#).)

The Tall Whites have a physical form similar to ours in all gross aspects. That is, they are upright bipedal vertebrates; they have human-like faces, etc. With suitable clothing, they can and do pass as humans during well-guarded forays into Las Vegas.

They have the faculty of speech, but some of their speech sounds are outside the audible spectrum for humans. In other words, we can't hear the sounds.

Normal speech sounds "like a dog barking or a meadowlark singing". However, some Tall Whites can mimic human speech and in fact carry on normal conversations with humans. Some have demonstrated an ability to imitate specific humans so well that the imitation cannot be detected when used over a telephone.

They also can use a device that projects speech so that it is heard by humans within their head. This works only over a short range (several feet) and requires the human to turn the head sideways to the Tall White.

The device is also a language translator. According to its settings from time to time, Hall was occasionally able to overhear Tall Whites conversing among themselves as though they were speaking English.

As stated, there was a pattern of confrontations with our personnel, in which panic led to injury and death of our soldiers. These beings are all well-armed, and they can and do kill, sometimes at the tiniest provocation. They react and move much more rapidly than humans can, so if they decide you have threatened them, you may be cut down and bleeding out without having even been warned.

Every Tall White adult carries a pencil-like weapon that can be set to stun, kill, immobilize, or "hypnotize" humans. It can also administer severe pain, and they frequently use it to discipline people who act in ways that annoy, frighten, or endanger them. The weapon's actions and effects are accomplished by varying the frequency of focused microwaves to interact with specific ions in the human body.

Although they can be friendly, they are at times arrogant and insulting. They appear to be sensitive to our social structures (i.e., classes), for example cultivating relations with high-ranking military officials, some of whom were often seen working with them, while holding lesser-ranking persons in disdain. Hall got along with them by letting them treat him as their "pet", a term they used in his presence.

In time, the term "Teacher's Pet" became Hall's code name that was respected among the ETs and the ranking military who were aware of his activities. He was selected by "both governments" to function as the point man in a pilot program to explore paths of cultural acclimatization between the tall whites and ourselves. Because of everyone's tendency to panic, and the ETs to strike with their weapons, Hall was awarded commendations for the rare bravery that he exhibited during this period.

The Tall White group at Nellis have family structures, not unlike our extended families. They often point out family members – uncles and cousins, etc., - who are living and working with them on the Nellis Base. They seem to care greatly for their children, who are growing up and being educated out there in the sagebrush.

They have what we would call serious issues over "control". They felt the need to control their pet, just as they observed us controlling ours.

In all our fantasies of extraterrestrial contact, we probably never imagined it would be like this. They are altogether too much like ourselves for our own comfort. Is that cause to doubt the authenticity of the story? Beware of that logic.

This aspect - that the Tall Whites deport themselves much as we would when establishing a small base with family quarters in the midst of a hostile land - deserves much more discussion. The point has natural interfaces with other pages in Open SETI and will connect to the Open SETI paradigm at several levels. This will be addressed over time. (See [Open SETI At A Glance](#) and also [Search Engine Results for "paradigm"](#).)

## **Origin of the Tall Whites**

A ripple of emotion passed through the crowd when I mentioned the star Arcturus, some 36 light years away. After a short pause, the older lady asked with some surprise, "Teacher, does Charlie know where we come from?"

The Teacher replied, "No, not quite, but he is close."

When asked where they came from, they would usually evade the question by reminding him that he would not recognize the name of the place if he heard them speak it. This is disingenuous as they well knew that we had our own names for many celestial objects and they could use them as well as they could communicate anything else in English to Hall. Typically they would laugh among themselves (in their barking way) whenever they threw this response to Charles -- their little joke on him. Charles wisely refrained from protesting.

In fact, they treated such topics as being what we would call "sensitive". However, Hall, via the telepathic link they often established with him, was able to perceive that the star Arcturus or something close to Arcturus is very important to them.

Their ultimate home may be somewhere else. In recent correspondence, Hall stated:

I was never able to determine which star the tall whites called their home star. However, my best guess was a star that is roughly 105 light years away.

Hall's "best guess" was most likely an excellent guess, as he had been able to figure out their route transit times from very careful observations of the different craft and their schedules.

The date of their establishing the present Earth base location is ambiguous. Hall received mental imagery suggesting they knew the area prior to the arrival of European-Americans. Furthermore, one of them suggested she had arrived here during the administration of our President Madison. However the various bunkers and interior spaces that Hall observed looked as though they had been built for the Tall Whites by U.S. construction firms sometime in the 1950s.



Hall was led to believe that they use their Earth base as a sort of waystation along lengthy interstellar travel routes, as though this were the only intermediate station for them. As Hall puts it, our solar system lies in the middle of a large open space that the Tall Whites must traverse between their home location and a certain distant destination.

But a glance at a table of distances to the closest stars from our system puts that explanation in some question.

#### The Nearest Stars

distance (l.y.)	name
4.22	Proxima Centauri
4.35	Alpha Centauri
5.91	Barnard's Star
7.70	Wolf 359
8.20	BD+36.2147
8.40	L-726-8A
8.60	Sirius-A
8.60	Sirius-B
9.40	Ross 154
10.40	Ross 248
10.80	Epsilon Eridani
10.90	Ross 128
11.10	61 Cygni

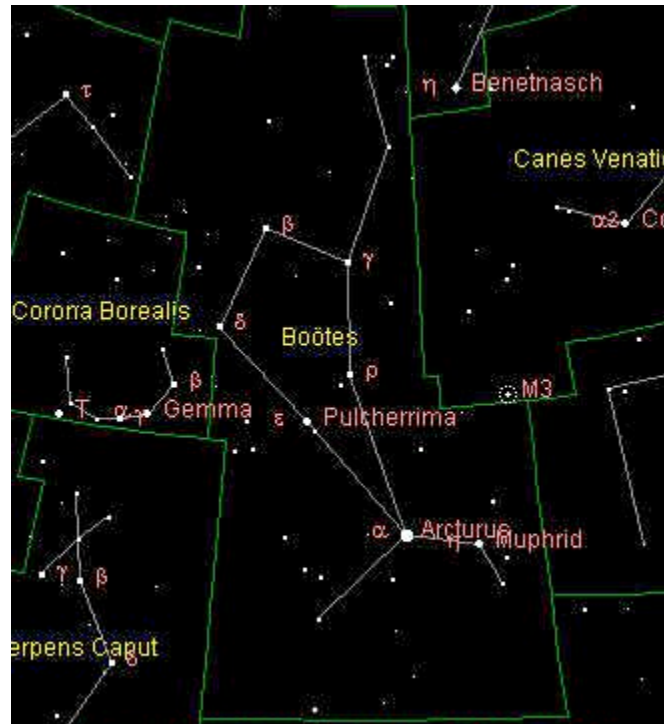
Clearly, if their route begins at Arcturus, there are many alternative choices for a relatively nearby base . If their route begins some 105 light years from here, then there is a much greater choice of possible waypoints. This means that if it is even true that the Tall Whites must have a base to use on the way from their home location to somewhere beyond here, there still must either be something special about our solar system and the Earth, or other choices are denied to them.

One thing that could be special is the simple fact that they like the climate and environment of the Nevada desert and would not consider any other place in our solar system. Not even another place on the Earth, apparently. It is possible that they need conditions that rather precisely match those of their home, and we are in no position to guess how widespread or rare such may be. They may, for example, require some trace element in our atmosphere.

At this point it is worth mentioning that Michael Salla has been thinking about what the more hidden purposes or activities of the Tall Whites might be. Since we have at this time only the most tangential information bearing on the

purposes of the Tall Whites, it is worthwhile for the reader in making his own evaluation to examine Dr. Salla's statements. His Comment #25 (see links in the sidebar) is particularly recommended.

At any rate, if Arcturus or something close to Arcturus may be significant in connection with the activities of the Tall Whites, it would be well to review a little basic information about this star.



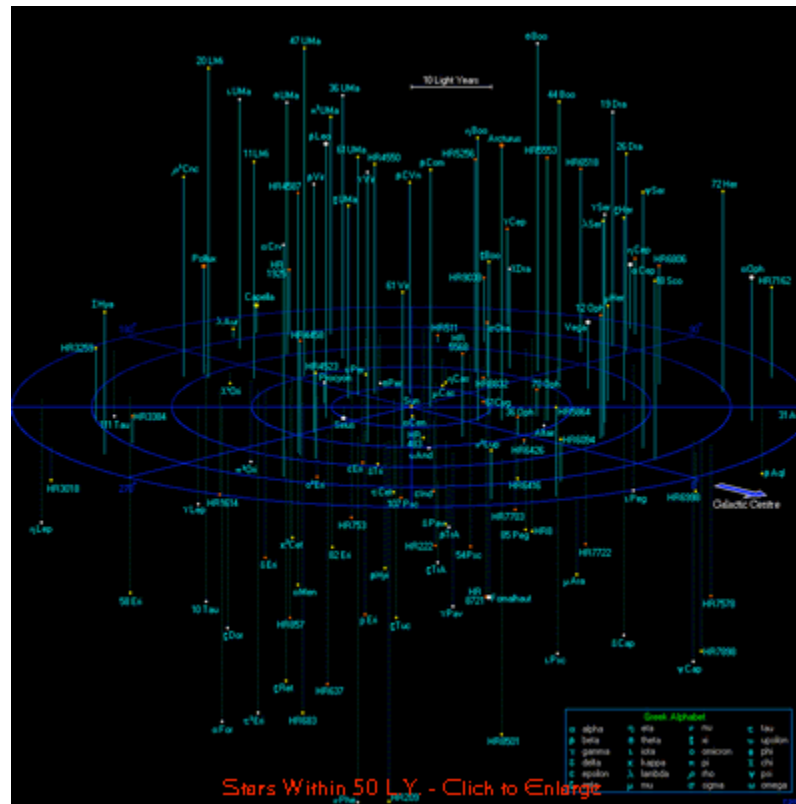
Arcturus (Alpha Bootis), RA 14 15 39.7 Dec +19 10 57

Arcturus, the alpha star of the constellation Boötes, is the fourth brightest star in the sky. A spectral type K1 star, an orange giant, Arcturus has ceased fusing hydrogen in its core. With 1.5 times the mass of our Sun, it releases 215 times more radiation, a considerable portion of which is in the infrared.

Boötes is one of the oldest defined constellations, having been mentioned in Homer's *The Odyssey*. This constellation has figured in other contact cases.

The following image links to a 3-D view of the solar neighborhood out to 50 light years. You will find Arcturus near the top, well above the plane occupied by our sun. As you gaze at this lovely image, ask yourself: Our solar system is the only possible base on the way from Arcturus to WHERE?

Note that the map shows only the brightest 10% of the roughly 1400 star systems contained within this volume of space, but most of the fainter stars are red dwarfs. Every G-type star is shown.



The linked page also contains full catalog data on each star shown.

A study of this image merely reaffirms that the geometry of travel routes in this part of the Galaxy in no way makes our solar system a standout choice for a waypoint

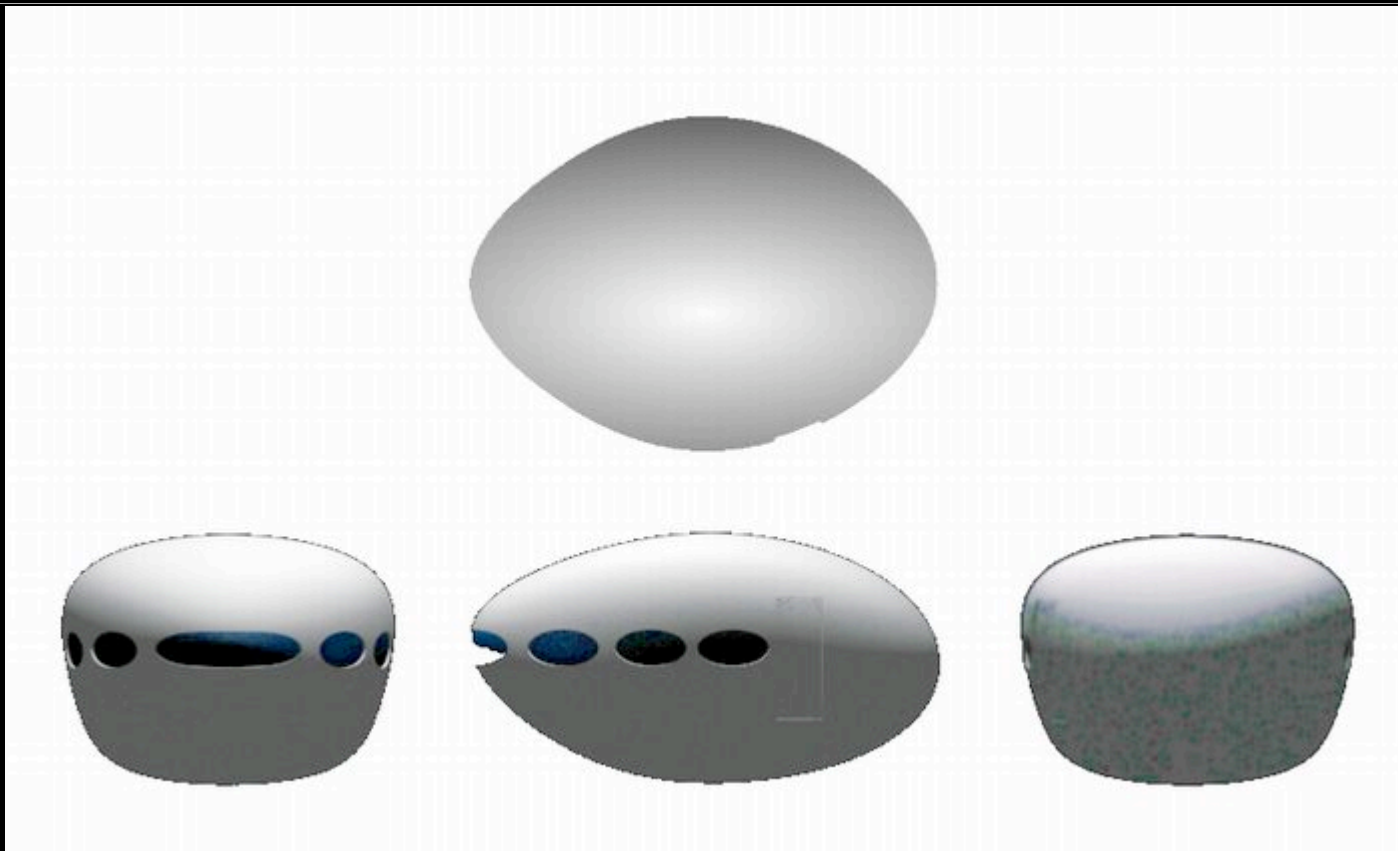
The Tall Whites' base seems to have a core of permanent residents but also hosts transients, such as visiting scientists. While here, they study such human behaviors as are available for observation around Nellis.

## Technology

The Tall Whites obviously possess highly-advanced technology. Hall confined his descriptions of their technology to brief discussions of their deep space craft, the scout craft used for travel near the earth's surface and around the solar system, a weapon that they always carried, and special suits that afforded them limited levitation and also a defensive force field.

Brief descriptions of the deep space and scout crafts are scattered throughout Millennial Hospitality. From those descriptions and some private communication with Charles Hall, simple details of the two types of craft have been provided in the following table and figure.

	<i>Deep Space Craft</i>	<i>Scout Craft</i>
<i>Dimensions</i>	500' L, 300' W, 70' H	Size of bus or RV
<i>Color</i>	Black (Titanium)	White
<i>Cockpit Windows</i>	2 large centered 1/3 up from bottom	Wraparound
<i>Portholes</i>	4 rows each side	1 or 2 rows each side



Orthographic views of generic scout craft according to Hall's description. 3D model courtesy of Magda Gemis, Samuel Michelet, and Bruno Michelet.

Hall also was able to catch at least a glimpse of a scout ship's propulsion system, which appears to be based on “fiber optic coils” with a very large number of windings. From his observations of this system, Hall developed a physics theory that could describe its mode of operation.

The deep space ships were capable of faster-than-light travel, and could take the ETs to their home star system within two or three months' time.

The scout ships, surprisingly, were assembled here on Earth with components provided by humans for the ETs according to their specifications.

From an interview with Michael Salla:

In book two I describe the afternoon when The Teacher and Range Four Harry were showing me the inside of one of the scout craft. Many of the items, such as the seats and the overhead compartments, still carried the mold markings placed on them by various American industries such as Boeing aircraft and Lockheed corporation. The overhead compartments were obviously "off-the-shelf" items from companies such as Airstream corporation. Many of the clothing items that the tall whites were wearing were obviously purchased straight out of the Sears and Montgomery Wards Catalogs.<sup>58</sup>

Yet these craft were capable of what appeared to be gravity-free and massless operations and could accelerate to superluminal speeds.<sup>59</sup> They were not as reliable in operation as the aliens would have wished.

Hall noted a very important limitation of the propulsion system used in these ships: its tendency to overheat, threatening the integrity of its fiber optic coils. The need to minimize active propulsion phases of interplanetary flights (i.e., earth approaches and cislunar flight paths; little is known relating to interstellar operations), leads the Tall Whites to make maximum use of ballistic trajectories, and this in turn enabled Hall to correctly deduce the times of scheduled earth arrivals and departures.

In his tour of the scout craft, Hall noticed two rows of touch-sensitive buttons just inside the door. Significantly, they bore cartouche-like symbols, Egyptian-style except with more pictorial elements in them than typical cartouches would have.

Hall notes that touch-sensitive buttons were just beginning to appear in human-made systems at that time.

And incidentally, the scout craft buttons were not the only example of hieroglyphs or cartouches encountered by Hall. He describes having found a hangar door open one day, with no one guarding, so he took the opportunity to go a short distance inside. He found the walls to be covered with cartouches, oddly colored pink against a white background.

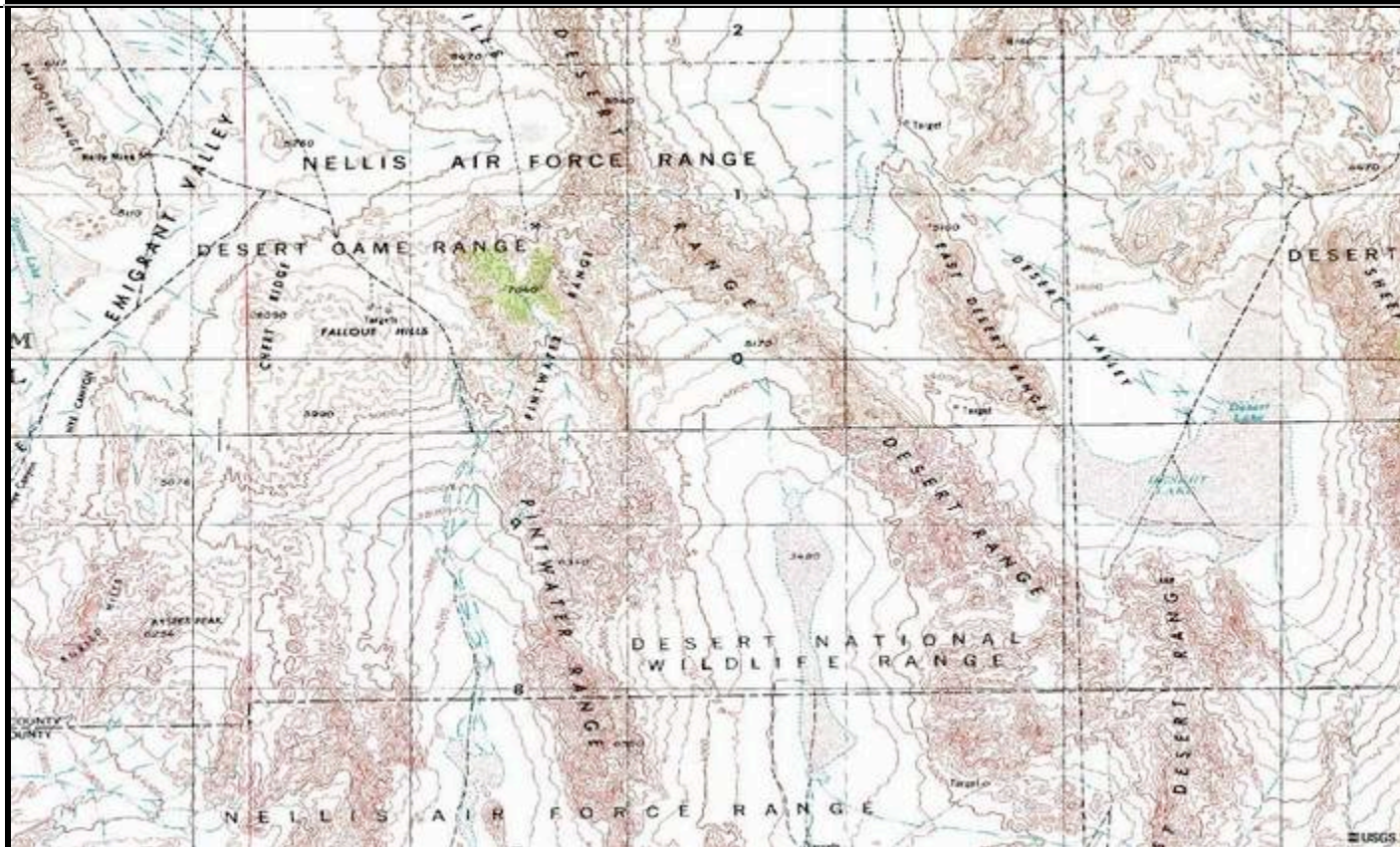
Information about Tall White technology is scattered throughout the Millennial Hospitality series. An ongoing program of technology transfer is described in MH III and in the Karmapolis interview (use link at right).

For more information about their technology, please refer to the published books and to material available at various websites (see links at right).

### **Where Was/Is the Base at Nellis?**

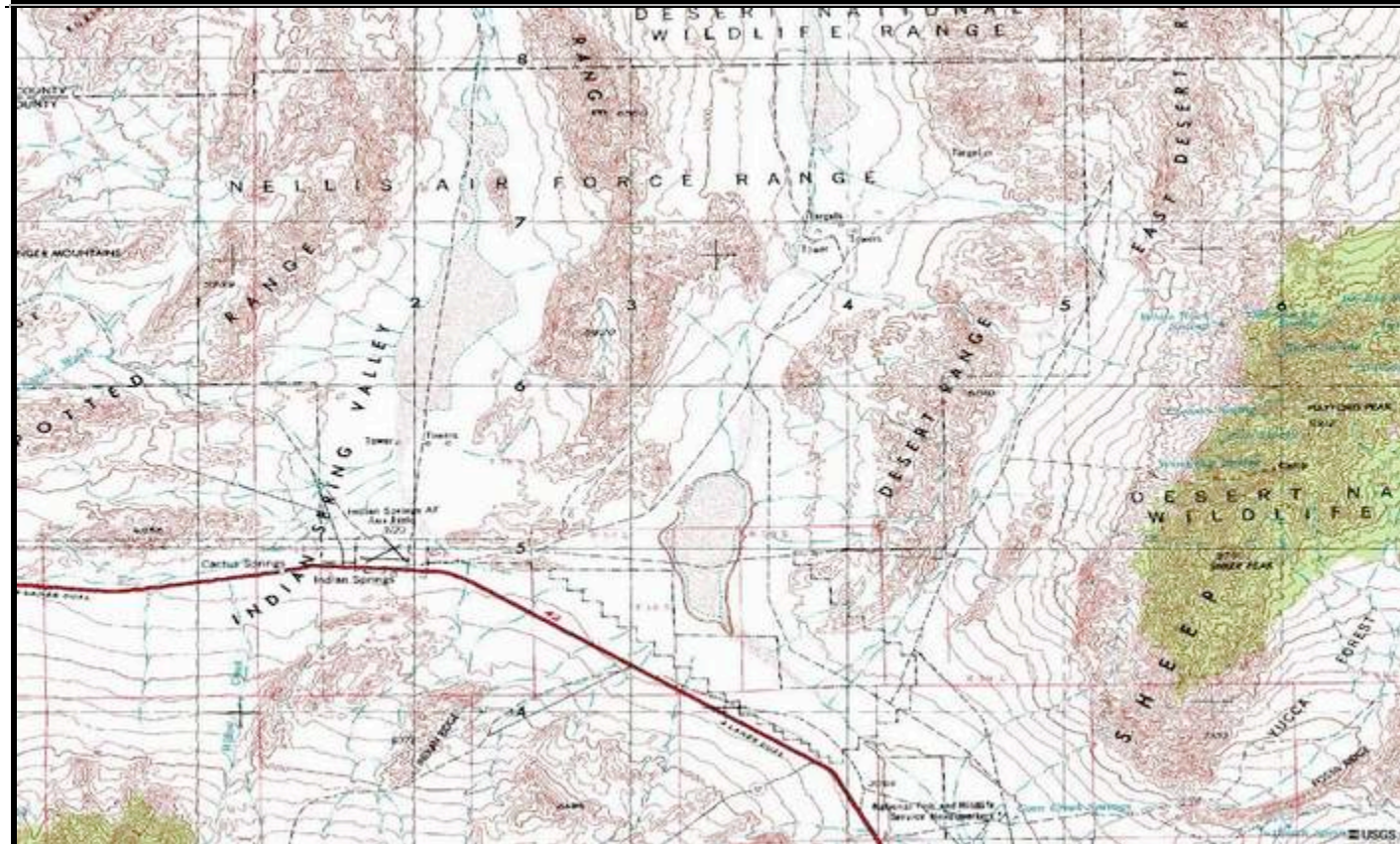
It has been possible to reconstruct views of the locations of Tall Whites' operations and facilities according to Charles Hall's recollection. Although readers will not be able to verify this information on the ground, it still seems useful to go through this exercise in hopes that it may aid in the overall evaluation of the case and the situation, to say nothing of enhancing the sense of place in a way that text alone cannot provide.

To set the scene, and for basic reference, we present two topographic maps of the area showing land use and topographic features. The gunnery and bombing ranges (not shown on these maps) are located at the southern end of Indian Spring Valley and the next valley to the east, between the Pintwater and Desert mountain ranges, known as "Three Lakes Valley".



Nellis Range, north

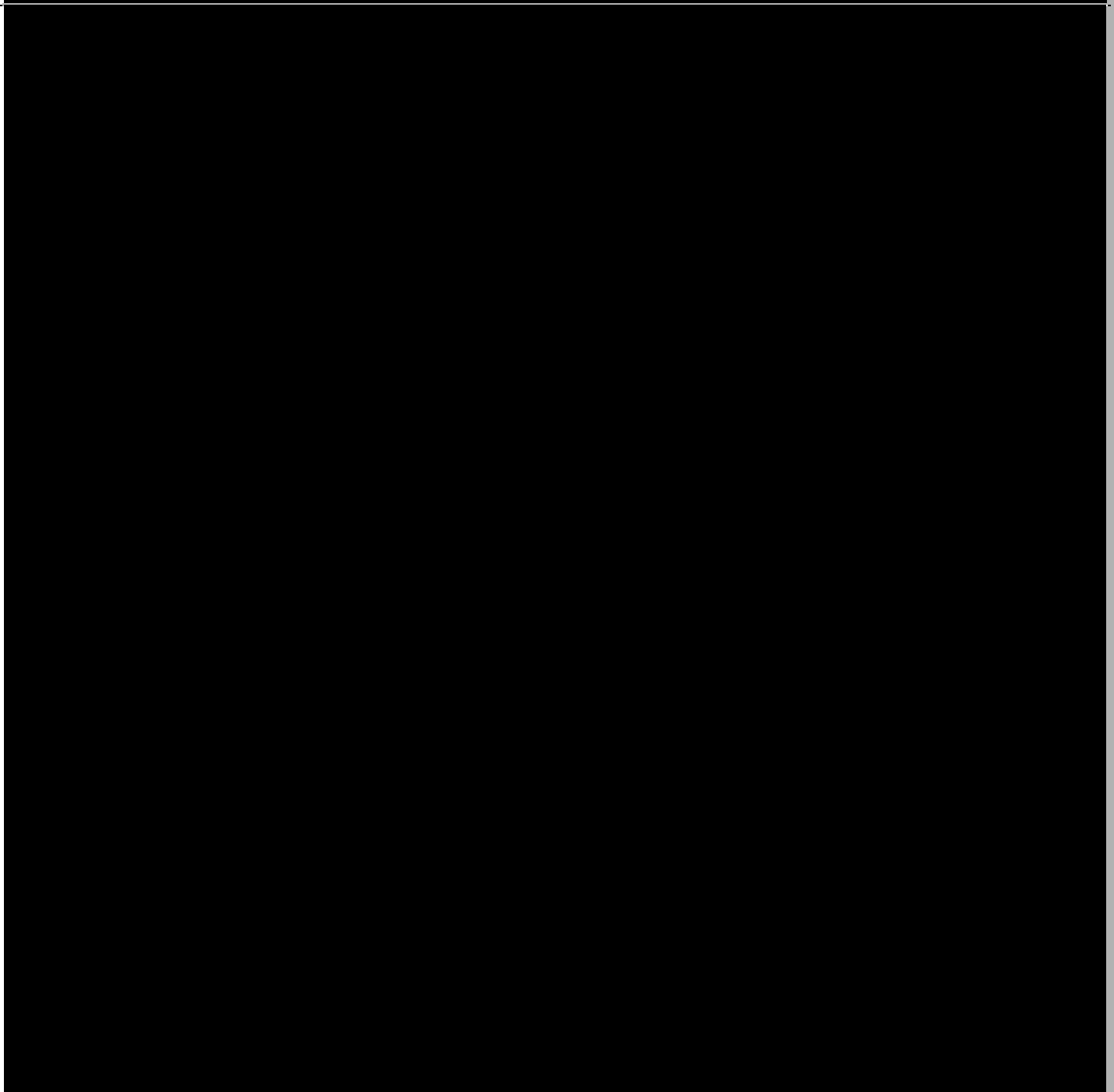




Nellis Range, south

## Facilities and Activities

Numerous facilities and activities within the Pintwater Range and the prominent dry lake in Three Lakes Valley, known as “Dog Bone Lake”, will be described.



## Relief view of area encompassing Tall White activities

Hall is aware of at least seven entrances concealed in the mountain canyons. The main entrance to housing is through the hangar on the east side of the mountain range, top right in the above chart.

Notice the three gunnery and bombing ranges located just north of the Indian Springs area. Hall made use of “weather shacks” located on each range. The position of the theodolite at the Range Three weather shack is shown. Hall writes (personal communication):

The tall whites had at least 5 areas of interest visible from the Range Three theodolite stand.

These five areas included:

- 1) The main base and its deep space craft hangar located northwest of Dog Bone Lake. It had an associated children's playground....





Tall White facilities and deep space craft final approach path to the hangar at the northern end of the Pintwater Range. Image courtesy of Google Maps®. A pilot's eye video of the approach has been provided farther down on this page.

Arriving deep space craft were observed to first hover or land at Dog Bone Lake near the upper end of Three Lakes Valley, then to proceed northwest to the hangar entrance, which is built into a mountainside. Arrivals always occurred at sundown, full moon.



Sun-Earth-Moon configuration for approach of deep space craft. This is a rough two-dimensional representation. Sizes and distances are not to scale. Hall observed that arrivals always occurred at sundown on full moon days.

Hall believes that this configuration, with the sun on one side of the earth and the moon on the other, and the earth moving away from the approaching craft, provided the “smoothest” gravitational field through which the craft needed to maneuver. This might have been an oversimplified explanation, yet clearly, with the crafts' propulsion units' tendency to overheat, the Tall Whites were not free to choose any arbitrary entry into the earth-moon system. They needed a path that minimized the required use of the propulsion system. It is also possible that the craft were hand-navigated on the approaches and that this factor played a role.

Deep space craft departures took place at midnight at the time of the new moon.



Configuration for deep space craft departures. Not to scale. Hall observed that departures to deep space always occurred at midnight at the time of the new moon.





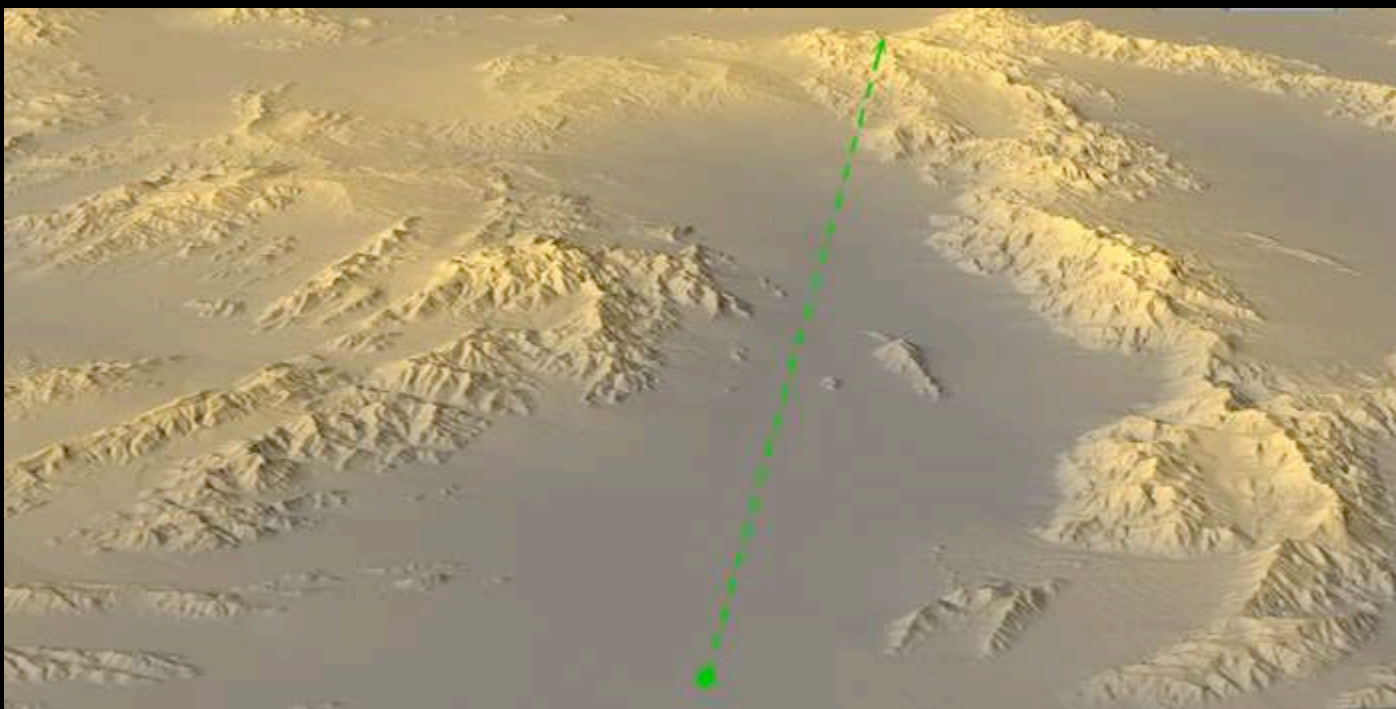
Arriving deep space craft proceed northwest, along the line of sight viewed in this image, from Dog Bone Lake to this peak. The hangar, which is also the main entrance to the Tall Whites' underground housing, is built into the top of the peak; its entrance is just below the top, facing south, approximately where a patch of sunlight from the setting sun can be seen. Approaches are made at sundown on full moon evenings

2) The main underground alien housing area with its tunnel entrances and associated childrens' playground....

Let's stop and investigate how much of this main northern facility can be seen with Hall's theodolite, positioned as it is, some 30 miles to the south.

There are two considerations: does the terrain profile permit this view, and what would be the effect of the telescope's optics and magnification?

Addressing the first question, the next image shows the viewing path from the theodolite up the valley. Clearly the valley is relatively flat and the high terrain in the distance would seem to be unobstructed.



3D view of terrain looking from theodolite position toward the facilities thirty miles north at the north end of the valley. Dog Bone Lake

is in valley to the right (east).

The next image is a landscape render of the ground-level view from the theodolite stand, showing that much of the high terrain to the north is indeed visible.



Ground-level (elevation 2 m) view from the theodolite position toward the high ground at the north end of Indian Spring Valley. In other words, this is the view along the green dotted line in the previous image. The peak containing the main hangar and housing is faintly seen on the distant skyline to the right of center. This image provides no information on land use (roads, etc.).

[The above image] is so well done, I found myself reliving some of those beautiful afternoons when I took my truck for a joy ride up the valley.

When you look at the center of the picture , and then a little to the right, right down on the desert where the desert floor meets the base of the distant mountains, just behind the near set of hills and just far enough to the right so that the near set of hills does not block the view of the more distant mountains, there is a small valley. It was in that valley that the Tall Whites would typically post a scout craft to parallel me and watch me from a distance whenever I would take my truck up the valley for a joy-ride... as I describe in Book II, in the chapter entitled "Day with a view".

We will return to this point later. This watching of Hall on his trips north could have been for his protection, as at one point he had a nearly disastrous encounter with a government security patrol on one of these excursions.

As to the effect of the telescope's optics and magnification:



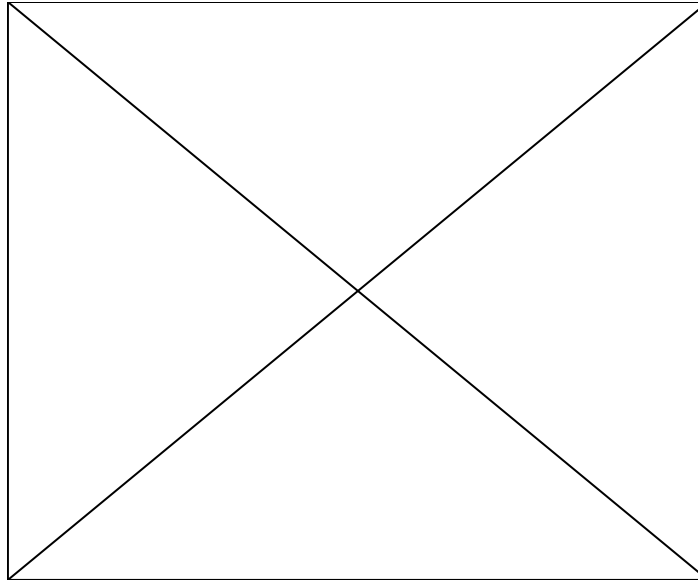
Deep space craft hangar and underground housing area as seen from range 3 theodolite position through typical theodolite scope with 1.5° field of view. Distance is about 30.5 miles. "I was shocked by the accuracy of [this image], the view through the theodolite. On many, many summer mornings, those mountains looked just that way through my theodolite."



Similar to previous figure but “taken” just before sunset. Hall mentioned that his ability to see the hangar and picnic area on this mountain was best just before sunset, as here, and just after sunrise. Nevertheless 30 miles of obliquely-illuminated haze does seem to be causing a problem with seeing in this rendition.



The peak containing the hangar, viewed along the line of sight from the Range 3 theodolite (which was Hall's usual viewing position), but only 4.2 km from the peak. The time is just before sunset. The blue/white star marks the position of the hangar entrance. The red/white star designates the location of a picnic area (!) which is what first caught Hall's attention. The hangar door was hidden among the trees and was hard to spot (through the theodolite from 30 miles away) when closed. Note: the landscape renderings on this page do not actually depict trees.



Approach from Dog Bone Lake to Hangar

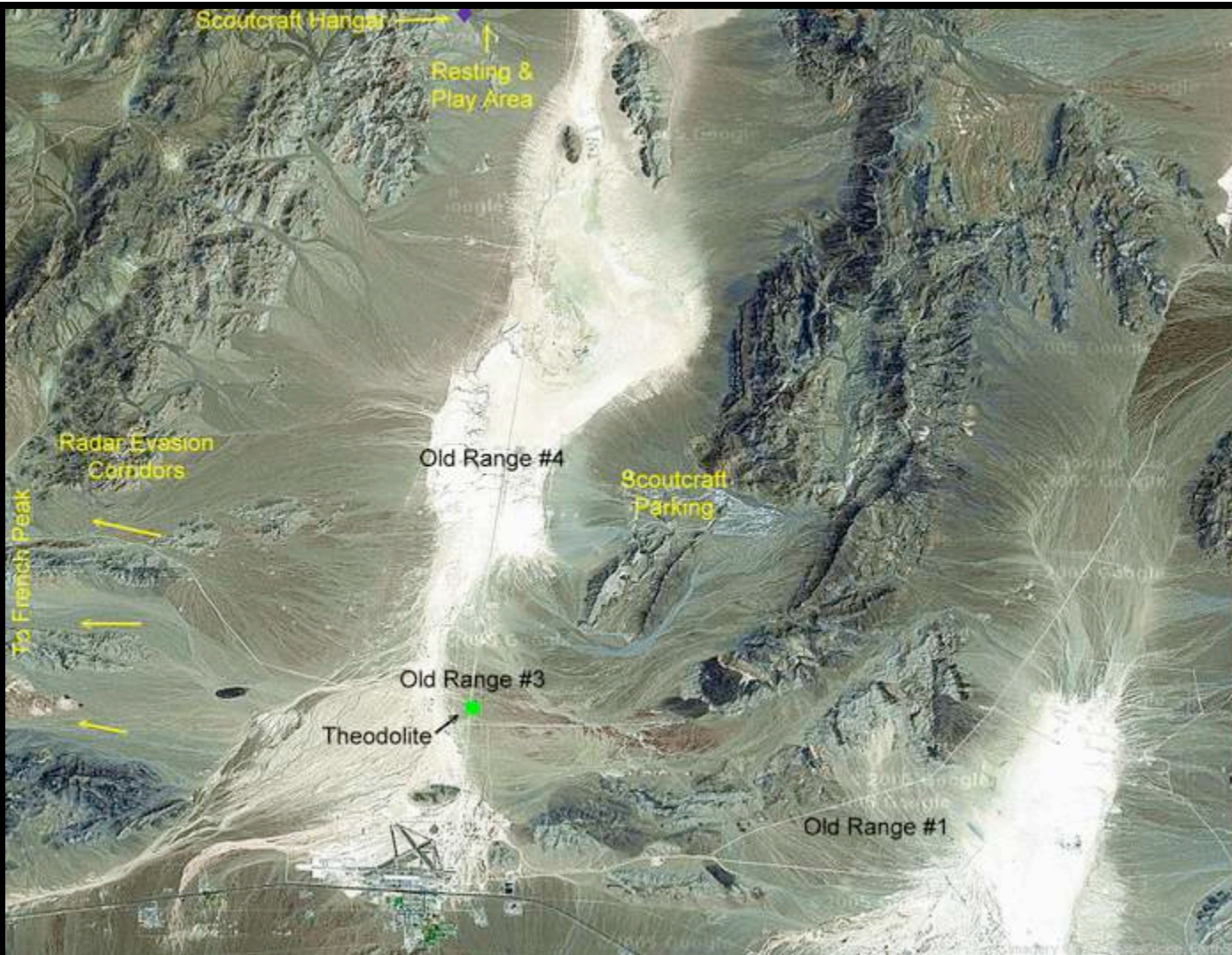




Departure of scoutcraft from an important landing area northwest of the main housing area which is under the mountains. View is toward the southeast at dawn, the time of day when Hall observed scoutcraft departing with military guests for visits to the moon, which would be directly overhead. Canyons in these mountains contain at least seven concealed tunnel entrances - back doors to the underground housing.

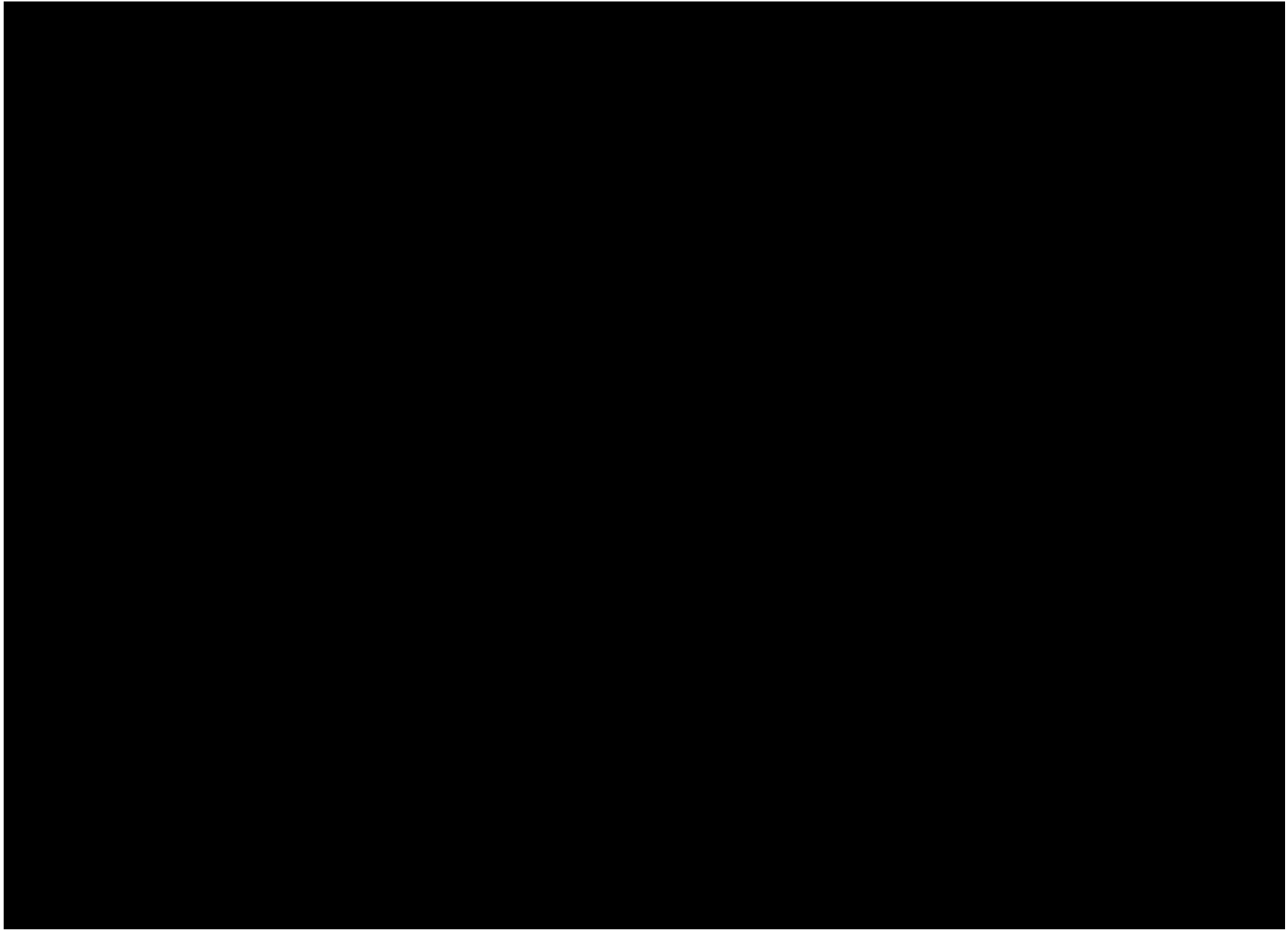
3) Their favorite scout craft hangar and underground rest area located in the arroyo just northwest of the dry lake bed on which sat the old Range Four. It had an associated childrens' play ground....

This facility can be located at the very top of the following image.



This satellite image shows the locations of the gunnery and bombing ranges, scoutcraft hangar, playground, and other Tall White activities at the southern end of the Nellis Range. Image courtesy of Google Maps®.

Notice the "Scoutcraft Parking" area in the middle of the above image. This was a sheltered area in which Hall often saw a scout craft "parked" when he drove by, headed north. The next image shows the situation a bit more clearly.



The road running north-south (note the compass rose) at the foot of the hills was used by Hall on his excursions to the northern end of Indian Springs Valley. He often would see a scout craft parked in the little valley to his right, in the center of the picture, observing him as he passed by. The craft would then follow or "parallel" Hall's truck from a distance





A closer overhead view of the favorite Tall White rest and play area. An anomalous white object or spot can be seen at left center (i.e., over rough terrain to the west). Parallax studies indicate that this object is on the ground.



View toward the rest and play area from the Range 3 theodolite position. The area is concealed between the two fingers of high ground in center of picture.

...had its hangar door dug into the southern side of an east-west arroyo.



View looking west into the arroyo:



Looking west into the Tall Whites' favorite rest and play area. A scout craft hangar was built into the south (left) wall of this canyon area. "Another shockingly good rendition. It sure brings back the memories. However, there is an additional arroyo that [this figure] does not show because of the resolution. It runs through the center of the valley." This image was prepared from 1/3 arcsecond-

resolution elevation data.

4) Two other scout craft hangars and underground rest areas with associated childrens' play areas located in the lower mountains in the northern parts of the Indian Springs valley. These two are not otherwise described in my current books and writings. One of them appeared to include additional food storage and processing facilities but I'm not certain of the details.

In an e-mail to Dr. Richard Boylan, Charles Hall stated, "In the 1965-1967 time frame, I personally and frequently observed on many separate occasions the tall white scout craft and the tall whites entering and leaving the valley just below French Peak. Several of the range maintenance men at that time informed me that the tall whites had at least a scout craft base dug in toward the top of French Peak."<sup>58</sup>

He also writes (in other correspondence):

I'm not certain where the scout scaft hanger on French Peak is located. However, my friends reported seeing the Tall Whites gathering grass seeds and other seeds in the fall, on the mountains that I have circled in red.

Sometimes, I also saw scout craft in the valleys below that area.

Several of the other scout craft hangers in the northern end of the Indian Springs valley were hidden down in narrow east/west valleys with steep sides. For these reasons, I, myself, would look for the scout craft hanger inside of the red ellipse as well.

View of French Peak from the south.



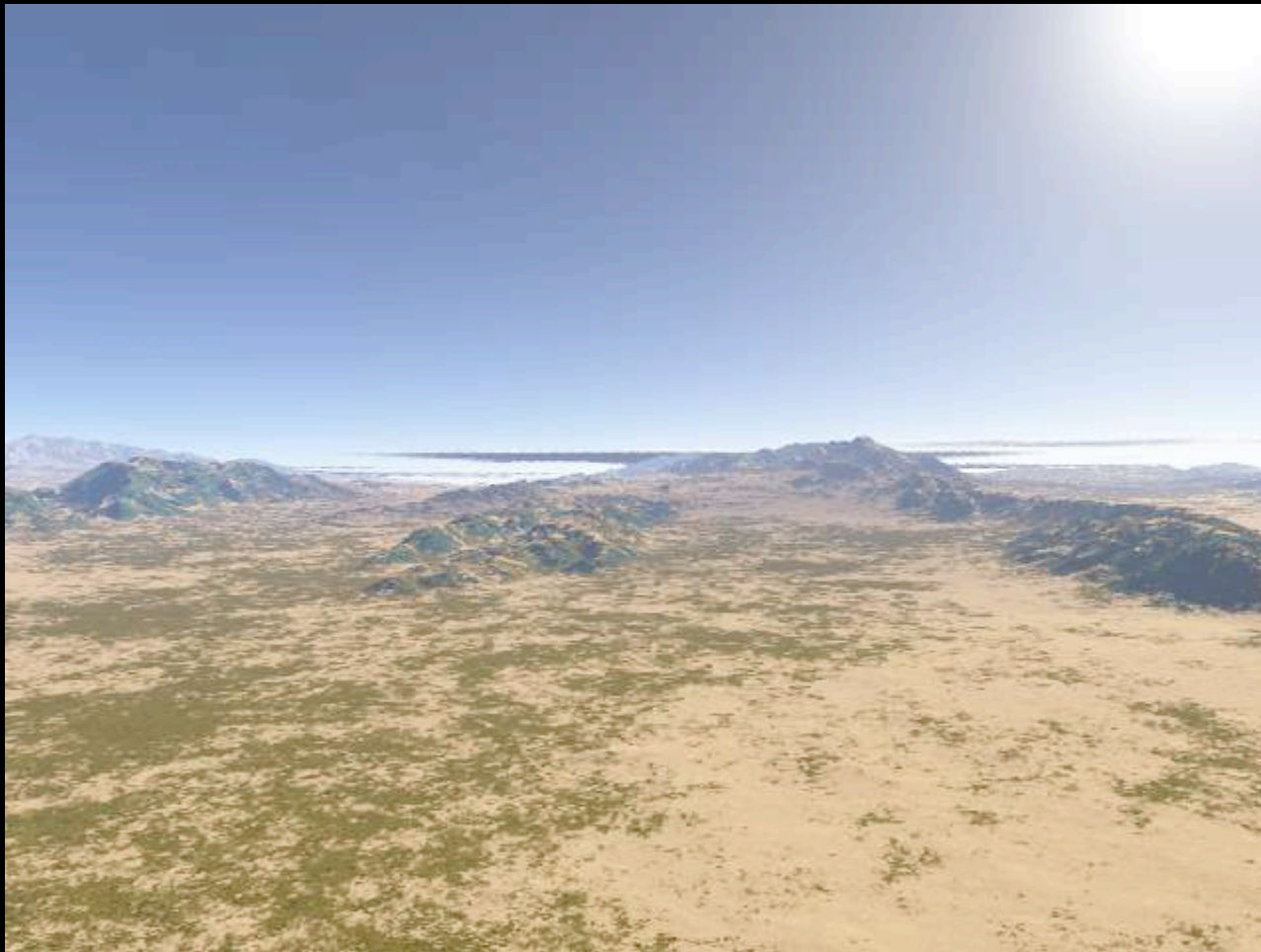
French Peak. Text describes Tall White activities in the area enclosed by the ellipse and the broad valley to the north.

In addition, the map shows the entrances to the Indian Springs valley on the west (in yellow, etc.) which the tall whites liked to use when they were traveling between Indian Springs Valley and the valleys that lead up to French Peak. They used these corridors sometimes on a daily basis.

Remember these corridors allowed them to safely travel from place to place without showing up on the FAA radar screens. I'm certain they terrain-followed these corridors up to the base of French Peak.

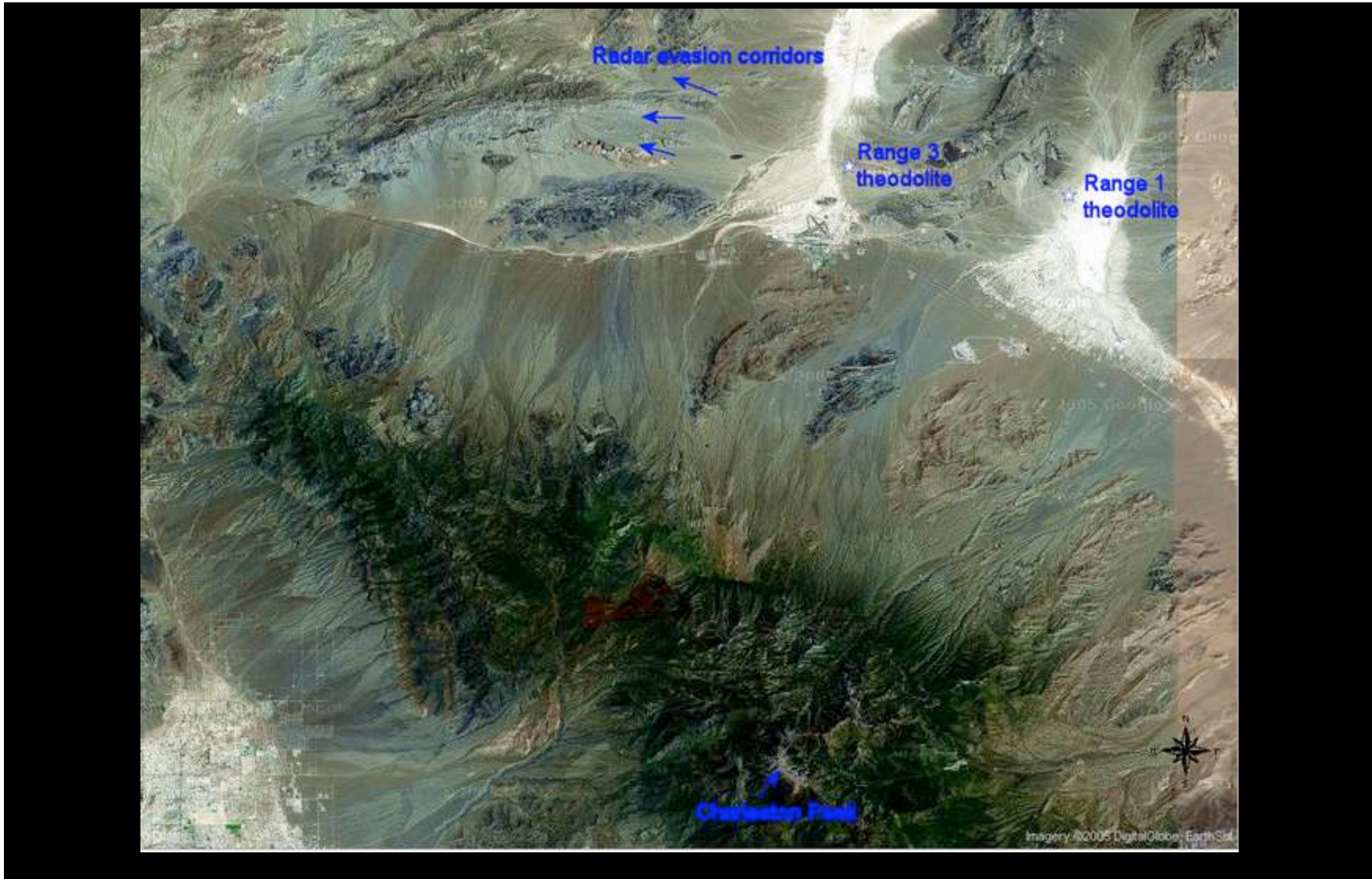
As Hall has explained, while their presence at Nellis was sanctioned at high levels, the Tall Whites maintained a very low profile, and tried to avoid unnecessary radar detections of their craft when operating in the ranges. Hall describes “radar evasion corridors” used by the Tall Whites' scout craft transitioning between the lower Indian Springs Valley (near Range 3) and the area south of French Peak.





View west into "radar evasion corridors" used by the scout craft. This is as they would be seen from an elevated position near Range 3... in other words, a "pilot's eye" view of the parallel ridges. Craft would "terrain follow" just north of these ridges below the ridgeline to avoid detection by radar on Charleston Peak, well to the south.

The next image shows the configuration of Charleston Peak, the theodolite positions for ranges 1 and 3, and the radar evasion corridors.



The radar station of concern to the Tall Whites is installed on Charleston Peak, a recreational area to the south of the ranges. The ski area, seen as a small white blotch at the tip of the labeling arrow, plays a crucial role in the Christmas Eve emergency arrival of a deep space craft, to be described below.



Radar evasion corridors as seen from just over Charleston Peak where radar is located. Scout craft would “terrain follow” behind the low ridges seen in the distant haze, beyond the foreground ridge and to the right of center. *“I was equally impressed by this figure. It clearly shows why the Tall Whites preferred to terrain-follow close to the desert and hide in the radar corridors.”*

Some of my friends who were range maintenance men said they had observed the tall white scout craft continuing on up the sides of French Peak to another scout craft hangar entrance up towards the top.

### **Christmas Eve Emergency Arrival of a Deep Space Craft**

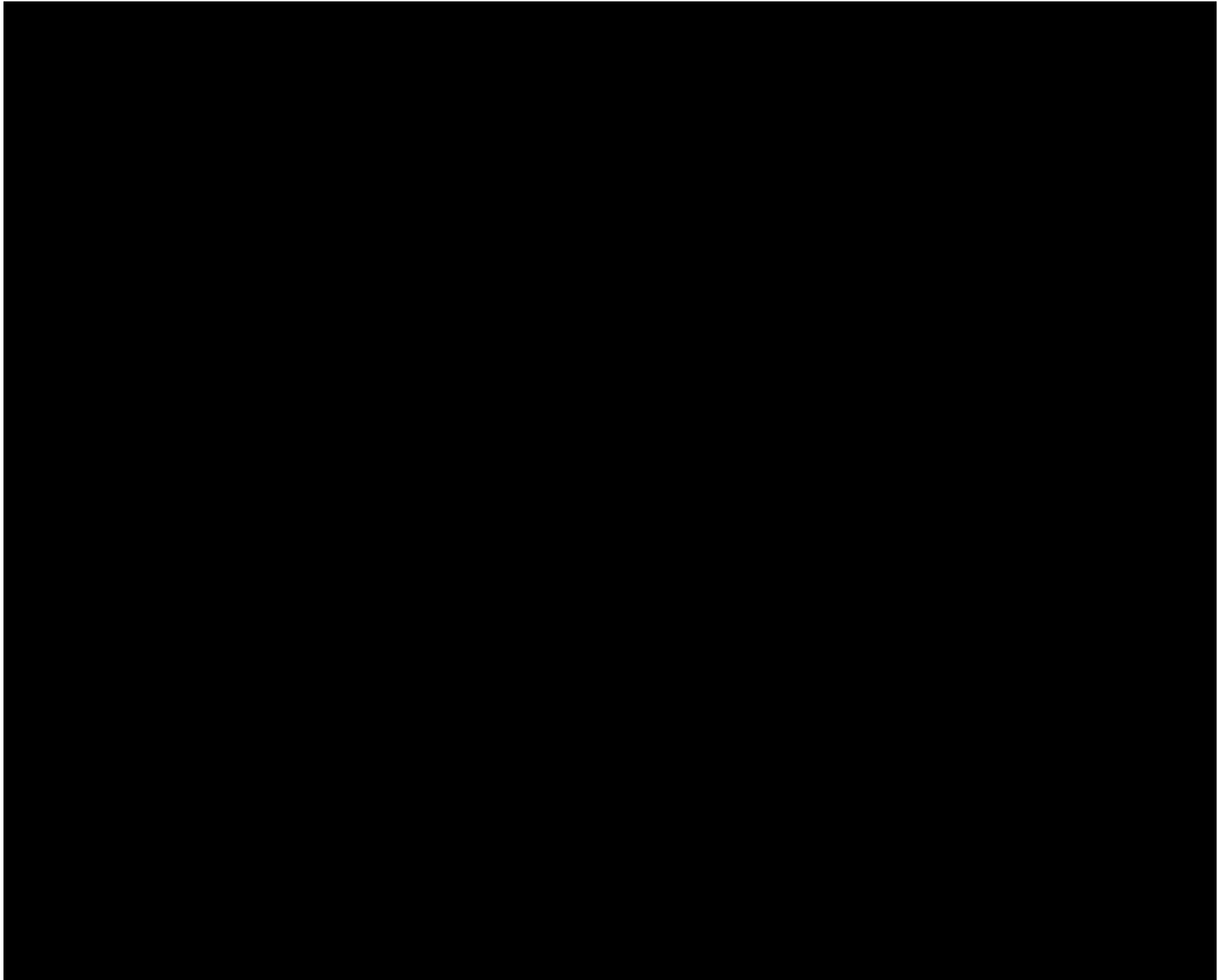
An important episode in Hall's story dealt with his role in facilitating the arrival of a severely damaged Tall White craft from deep interstellar space.

From the evidence, it appears the problem with the arriving craft had been known by the local Tall Whites and by our military for at least two months.

As in so many of his encounters at Nellis, the landscape itself played a significant part. Hall's actions took place at Ranges 1 and 3, while the craft itself made its initial arrival at a ski development on Charleston Peak, which became a base for the operation, after being evacuated for this purpose.

The last two figures in the previous section, shown in connection with the “radar evasion corridors”, along with the figures in this section, demonstrate the geometry of the landscape underlying this event, and show what can be seen from each of the ranges.





Topographic map depicting the ranges and Charleston Peak to the south. Note that Range 3 is almost directly north of Charleston Peak, providing a direct view into the base area.



Charleston Peak

McMurry Mountain

Wing

0.5  
1  
1.5  
2

McWhorter Spring

Fortall Canyon

Scott Canyon Spring

Sisters, The



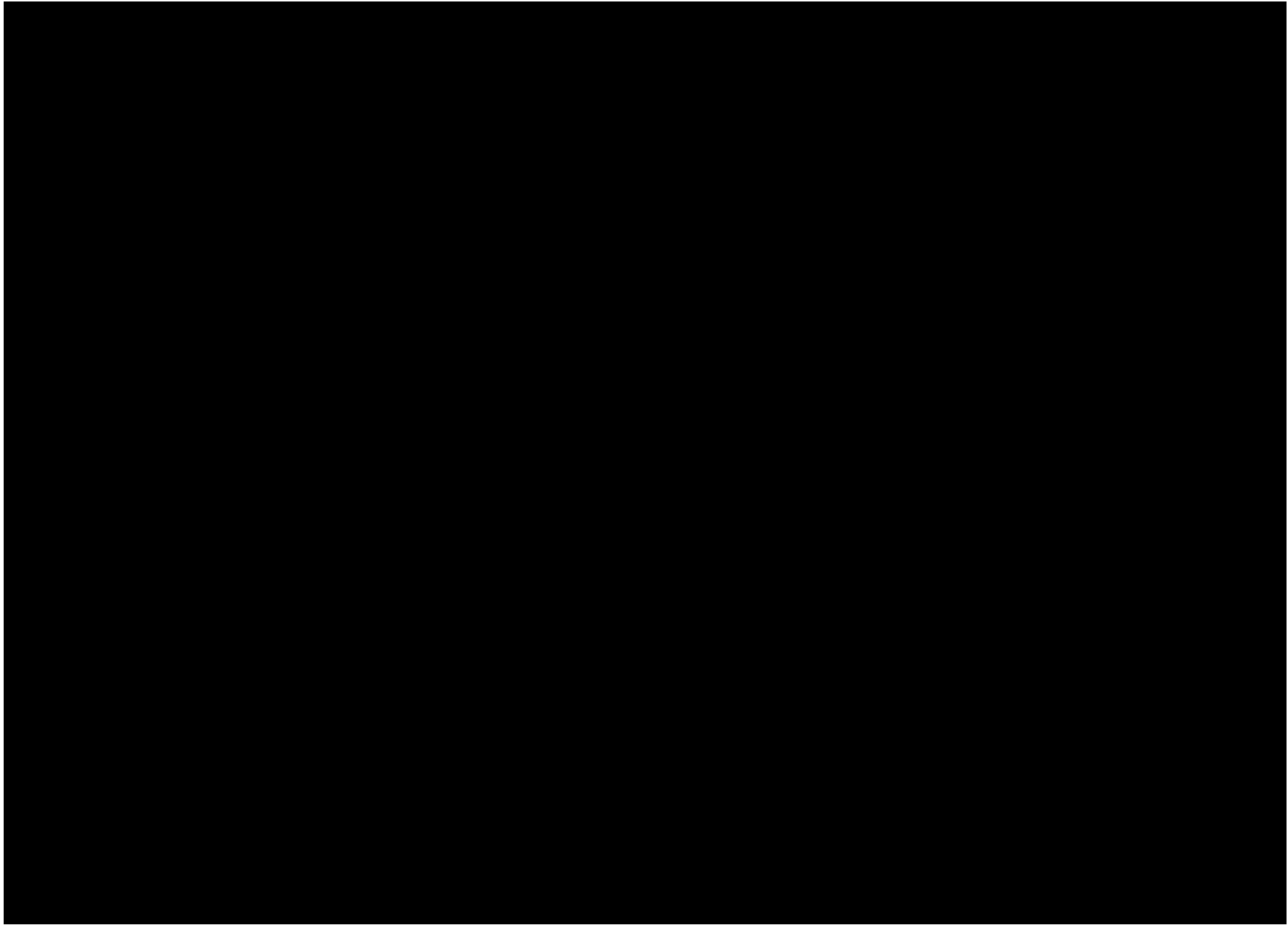
State Hwy 158

Image © 2005 EarthSat

Image © 2005 DigitalGlobe

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Charleston Peak viewed along the bearing from Range 3 (note the compass rose), exposing the base facilities of the ski area.



Charleston Peak viewed from the bearing along which lies Range 1. This Keyhole® image clearly shows the ski runs. Coordinates are shown at bottom.



Charleston Peak from Range 1 (ground level).



Charleston Peak (center rear) viewed from Range 3, early December . Hall facilitated the arrival of a disabled deep space craft that briefly used ski area base facilities. "This is another shockingly impressive view from the Range #3 theodolite."

## Children of the Tall Whites

Notice the reference to playgrounds at virtually every Tall White facility. In fact, Hall's weather shacks were playgrounds for the Tall Whites' children. He especially endeared himself to them by leaving his theodolite open and allowing the children to look through it whenever they wished.

In one of his radio interviews, Hall mentions that "The Teacher's" constant refrain was "We love our children more than you do," and in fact if you know what's good for you, you will open every conversation with a Tall White female by saying "I know you love your children more than we love ours."

In his interview with Salla, Hall mentions:

One of the big items [supplied to the Tall Whites by the US military] was children's clothing. In the mid 1960s, on at least one occasion, the USAF purchased more than \$600,000 [1965 dollars, as one of Salla's readers points out!] worth of children's clothing from the Sears stores and warehouse in Los Angeles, California, picked it up in government trucks, and shipped it to Indian Springs Auxiliary Field, Nevada. The trucks delivered the clothing to the main Tall White base at the north end of Indian Springs Valley.

Let's do a bit of arithmetic. A children's "outfit" today might sell for around \$75. That might be equivalent to, say, \$15 in 1965. Very roughly, the shipment then might have contained some 40,000 "outfits". A child might have required, say, three outfits for their wardrobe at one time. But our children outgrow their clothing. So would those of the Tall Whites. Furthermore, since the TWs in general live ten times as long as we do, their childhood years might also run ten times ours. Therefore if an Earth child, outgrowing clothing from time to time, might go through or wear out some five sets of clothes, then each Tall White child ultimately speaks for  $3 \times 5 \times 10 = 150$  outfits. That means the order would have equipped some 250-300 children with their clothing needs.

It would be useful to determine how many children were present in the colony. If there were significantly fewer than 250 children, this would suggest that some of the clothing was for use elsewhere - either elsewhere on the planet or off.

In a letter linked under "Correspondence" at the right, Hall indicates that the number of children present may have fluctuated greatly over time, but could have occasionally exceeded 200.

Since there was considerable flux into and out of the colony, children could have been taking their "Earth outfits" with them when they left.



To further help understand why there had been a single large purchase, I asked Hall if the body build or anything else about the TW children would have required special tooling on the part of the manufacturer. That could have helped to explain the large size of the order, as the manufacturer would have needed a large order to cover the retooling cost. Here is Hall's reply:

As regards the children's clothes question, remember that Sears made and marketed children's clothes in every conceivable size and variation. The TW children were the same size as human children of the same height who are simply on the thin side.

Clothes for the TW children did not have to be specially made.

Remember also that the TW mothers also make and alter clothes for their children, just as human mothers do. One night, in an episode that does not appear in my books for various reasons, The Teacher came with her little girl. Her little girl was wearing a simple frill [flounce] around the waist of her suit similar to the type of frill that little girls typically wear on their bathing suits.

The Teacher proudly informed me that she had added the frill (meaning that she had personally constructed the frill and added it to the suit - sewing, etc.) because she wanted her little girl to feel like a littl girl.



The Teacher occasionally expressed concern because all of her little girl's TW playmates her age were boys.

She stated, for example, that one reason she liked to have her little girl play with the little girl described in Book one in the Chapter entitled "In Remembrance Of ME" was because she wanted her little girl to have playmates who were also little girls. The TW little girl and the human little girl were so very similar in personality. They were both simply "little girls", even down to the clothes they both enjoyed wearing.

It must be said: perhaps the TWs had good reason for doubting how much we love our children. Consider what they might have observed of our everyday life down there around the base and in Las Vegas.

To which I might add that the story, *The Wayward Wind*, reproduced on Paola Harris' page, shows how the TWs were overwhelmingly impressed by Hall's letter to his father, expressing love for him.

This little note to Hall's father was so very important to the TWs that - who knows? - it might have affected our relations with them then and into the future.

Several notable points come to mind here:

- They sew. We apparently share a sense of fashion with them.
- Where are all the little Tall White girls? Little TW girls must exist somewhere because TW adult females are present in the colony. Why did they not come here?
- They evidence "love" among their own kind; little for us. But then, where have we shown anything resembling love for them?

### **Charles Hall's Theory of Photon Structure**

Charles Hall has written a paper describing a *Theory of Photon Structure*. Hall has sent us a copy of his paper and we are happy to post it on this website as a courtesy to him.

A link to Hall's paper is provided in the sidebar at the right.

### **Tall Whites vs. *Gods, Genes, and Consciousness***

Author Paul Von Ward presents in his book *Gods, Genes, and Consciousness* ([Von Ward, 2004](#)) a schema for "Advanced Beings" into which the Tall Whites could be placed as an interesting possible example. Although their technology is quite beyond ours at this time, evidence suggests that by other and less tangible measures - "wisdom", "intelligence", "moral stature" - these beings might be quite comparable to ourselves.

## **Conclusion**

This report never seriously questioned the authenticity of Charles Hall's contact with a colony of “Tall White” extraterrestrials on the Nellis Range. The reason for that is the generally convincing nature of Hall's reporting, however subjective that assessment may be. If a “scientific study” is required, others may conduct one.

This editorial stance is consistent with the position taken throughout this Open SETI Initiative website, in which I assert that “contact with ET” or even “searching for ET” should never have been left in the hands of the scientific establishment in the first place. It is unlike anything that science normally does; it is more a matter of intelligence gathering, which is probably the way the most productive work in this area has been accomplished.

This report is exactly what it claims to be: an illustrated adjunct to Hall's narratives.

Nevertheless, if in the process of preparing this report, I had encountered issues or contradictions calling Hall's story into serious question, then certainly those problems would have had to be resolved before the report could be completed and published – at least in its present form.

Nothing of the kind has happened.

The next question is to consider where that leaves us. There was, as recently as the 1960s, a well-established and possibly very old colony of extraterrestrial humanoids living on the Nellis Range, and at that time the arrangement appeared to be secure for long into the future. Furthermore the relations of the colony with its present hosts – the U.S. Military and government – were congenial; technology transfer was taking place and larger cooperative programs (which seemed benign to all parties, by the way) were contemplated.

Hall believes that the arrangement continues to this day, although he has had no contact with it since leaving active duty.

The parameters of the contact activity or colony are such that it would have zero impact on our society, other than the filtering down of anything resulting from technology transfer. It seems to have been physically confined to the military reservation, although there are troubling aspects, such as what is being done with all of the scout craft based there. Where are they going and what are they doing?

Hall's books and interviews have been available to the public for several years, and have made no impact whatsoever outside of a community of interested cognoscenti. Certainly this report will not materially change the situation.

One would think, given the general lack of interest in this sort of thing on the part of average citizens, that nothing whatsoever is called for in the way of a response to these reports.

On the other hand, even with no more information than we have available through Hall's books, the research value of the details reported by Hall are immense... immeasurable. The mere knowledge that beings from such distant points of origin can so closely resemble us is enough to cause a revolution in our life sciences, particularly biochemistry and genetics. That is, it would be enough if correctly used.

Consider also the implication of the close cultural correspondences, such as the ability of these beings to recognize and work with our social hierarchy. "Take me to your leader", indeed.

The parallels with our own culture are... either breathtaking or damning, depending on whether one believes they can possibly be true.

This... familiarity of their cultural (and physical) styles is actually one of the largest challenges to the story, because so very much rides on it.

My position is that it is true and we would do very well to begin to try understanding what it means.

### **Epilog: A Possible Identity for the Tall Whites**

Who are the Tall Whites?

What do we mean by that question?

We mean: what group of beings, about whom we may have independent knowledge, might the Tall Whites be?

In fact, there is a candidate group. In our report on the work of French writer Anton Parks, *The Ages of Uraš*, we describe a number of nonhuman races that seem to have shaped our history and genetics, and are possibly influencing or manipulating human society even today. One of these, the *Imdugud*, known to the Babylonians as *Anzu*, actually are native to our solar system. They are not the famous "Anunnaki." In fact they long ago lost a war against the Anunnaki for the mastery of this system.

Among the interesting matching characteristics of the Tall Whites and the *Imdugud*:

1. Very tall humanoid "Nordic" with white skin
2. Often have blue eyes
3. Emit barking or whistling sounds
4. Solitary
5. Warriors/soldiers

Parks adds in private communication that the *Imdugud* are among the very few that practice natural childbirth and raise families. (Most use genetics and cloning, and take advantage of very long or indefinitely long life spans. In other words, they are immortal.)

Yet there are contradictions, perhaps the most noteworthy being their apparent home base. Although the Tall Whites would never reveal this information to Charles Hall, they allowed him to believe it was not local, and via circumstantial data Hall has placed their home tentatively at the star Arcturus. However, it is also possible that Arcturus is simply another base -- a "second home."

Parks "remembers" that as of three or four thousand years ago, our solar system was their home base. Although they could always travel out, it was not their preoccupation to do so.

We will be tracking this new development. Meanwhile, interested readers should look at *Possible Extended Contact with Imdugud*, or find mention of *Imdugud*(*Anzu*) in the section on Races.

**TRANSLATION THROUGH DECOMPOSITION AND DECODING**  
Using Gina'abul meanings for syllables/particles from the syllabary

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All information on this page is due to Anton Parks. Collecting, arranging, formatting etc. by Gerry Zeitlin

Example 1: KING

<u>TRANSLITERATION from Original Language</u>	<u>DECOMPOSITION</u>	<u>DECODING</u>	<u>TRANSLATION</u> <sup>18</sup>
Malik <sup>24</sup>	MA (to establish/place) LÍK (prince/priest/inspector)	prince who establishes	king
Regis <sup>13</sup>	RE <sub>7</sub> (to guide/conduct/lead) GIŠ (scepter/tree)	he of the scepter who guides	king
Egis <sup>13</sup>	E (speak/make/do) GIŠ (scepter/tree)	he of the scepter who leads	
Elwa <sup>25</sup>	EL (elevated/pure being) WA (to offer/give)	elevated being who offers	king (offers presents to the gods)
Melek <sup>5</sup>	MEL (voice/throat) ÉG <sup>28</sup> (to order/speak/make/do)	he of whom the voice orders	king
Kokuô <sup>26</sup>	KUKU-U	the ancient in charge	king
Pasha <sup>27</sup>	PA (to declare/swear/conspire) ŠA <sub>6</sub> (good/beautiful/favorable)	the good who declares/conspires	king

Example 2: WOMAN

<u>TRANSLITERATION from Original Language</u>	<u>DECOMPOSITION</u>	<u>DECODING</u>	<u>TRANSLATION</u> <sup>18</sup>
Múto <sup>29</sup>	MU (grow / make grow / appear) MU <sub>10</sub> (woman/female) <hr/> TU <sup>26</sup> (new-born / give birth / to mother / spawn)	she who makes the new-born grow female who mothers/spawns <sup>30</sup>	woman
Wanita <sup>31</sup>	WA (to offer/give) NÍ (body/man/strength/power) TA (nature/type/mankind/character)	she who gives the nature of the body she who offers the character of the man she who offers a type of power	woman
Wuarmi <sup>32</sup>	WU (identical to GEŠTU: understanding) AR (illuminate/mark/shine) MĪ (destiny / ourselves / our being / duty / responsibility)	she whose understanding enlightens us she whose understanding marks the destinies etc.	woman
Sèt <sup>14</sup> Zet <sup>14</sup>	SE/SI (small, feeble) ZE/SÉ (life) <hr/> ET (identical to Á, same sign and meaning: force/nearby/omen)	SÈ-ET: she who is near the small ZE-ET: the force of life	woman
Guin <sup>33</sup>	GU <sub>7</sub> (wet-nurse / food / alimentary offerings) IN <sub>5</sub> (dame/sister)	sister-wet-nurse dame with alimentary offerings	woman
Tumasi <sup>34</sup>	TUM (work/action) <hr/> A <sub>5</sub> (fabricate/make/place) Á (force) <hr/> SÌ (little / to give)	she whose work makes the small she whose action gives the force	woman

Wu'uti <sup>35</sup>	WU (understanding) Ú (plant/food/power/charge) TI (life)	she of the plant of understanding and of life she of the food, the life, and the understanding	woman
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### Example 3: RELIGION

<u>TRANSLITERATION</u> from Original Language	<u>DECOMPOSITION</u>	<u>DECODING</u>	<u>TRANSLATION</u> <sup>18</sup>
Religio <sup>13</sup>	RE <sub>7</sub> -LI-GI <sub>4</sub> -U <sub>8</sub>	that which accompanies the tablets of apprenticeship of the sheep the tablets of apprenticeship that guide the sheep	religion
Aldîn <sup>24</sup>	AL-DI-IN <sup>10</sup>	representation/symbol of severe condemnation	religion <sup>37</sup>
Dzungiyau <sup>24</sup>	HUN-GÁ-U <sub>8</sub> <sup>38</sup>	Depending on how pronounced: submission of humanity that which diminishes / puts in repose the sheep	religion
Shukyô <sup>39</sup>	Homophones: ŠU-KI-Ū <sup>7</sup> ŠU-KI-U <sub>5</sub> <sup>7</sup> ŠU-KI-U <sub>8</sub> <sup>7</sup>	control of the sleeping Earth control of the entire Earth control of the Earth of sheep	religion
Dat <sup>5</sup>	Homophones: DA-ĀT <sup>10</sup> DA <sub>5</sub> -AT <sup>10</sup> See Note 41	the (proximity of the) power of the father the paternal power that surrounds/encircles	religion; more correctly: law <sup>40</sup>
Wiimi <sup>20</sup>	WI-IM-I <sup>10</sup>	the understanding that dominates the clay (man!)	religion

### Example 4: EAGLE




<u>TRANSLITERATION</u> from Original Language	<u>DECOMPOSITION</u>	<u>DECODING</u>	<u>TRANSLATION</u> <sup>18</sup>
Garuda <sup>8</sup>	GAR-UD-A <sup>8</sup>	to establish the shining of the father to restore the light of the sun	the solar eagle
Kwataka <sup>20</sup>	Kwaa-Taaqa <sup>20</sup> Kwa'a-Taaqa <sup>20</sup> KA-WA-TAKA <sup>6</sup>	the eagle man the grandfather (ancestor!) of man traps rations in his mouth	

### THE DECODER

Note: The terms *Emeša*, *Gina'abul-Sumerian language*, and *Sumeru-Akkadian syllabary* are generally interchangeable (see Languages for clarification). Thus since the phonetic decompositions are usually in Gina'abul-Sumerian, some language designations noted in column 2 may be redundant. They are included for consistency with the text.

<u>TRANSLITERATION</u> from EMENITA etc.	<u>DECOMPOSITION</u>	<u>DECODING</u>	<u>TRANSLATION</u> <sup>18</sup>
A'amenptah <sup>14</sup>	AA-MEN-PTAH	great/rich/ancient stable/established/durable the god Pteh or Ptah	great/stable place of Ptah Sumerian: watery crown of Pteh
Abzu	AB-ZU	AB: cavity/mouth/opening Abu <sup>1</sup> = father ZU: understanding/wisdom/know-how	cave of knowledge wisdom of the father Sumerian mythology: the abyss of the world, residence of the god Enki-Ea, the divinity of wisdom and father of humanity

Adam	Á-DAM	beasts, animals, herd specimen, establishment, installation or colonization/settlement the inflicted; verb: to inflict	a slave being, completely subservient to "the gods" similar to the gods' idea of <i>ukubi</i> : inferior people/multitude; monkey
AGNI	AG/AK-NÍ <sup>7</sup>	impose/make/place force/awe/fear/power/might	who imposes awe/fear who places the power
Alagní	ALAG-NÍ	the powerful image the image of itself	clone
AKCOSIR (place name in Taurus Mtns)	AK KU/ĶÛ/ĶÚ <sup>26</sup> SIR/ŠIR <sub>10</sub>	place, fashion, dispose, construct foundation/shining, pure, sacred/nourishment, fo od consumption serpent (archaic cuneiform sign for MUSH (serpent-reptile)	fashion the foundation of the Serpent/Serpents dispose the nourishment of the Serpent/Serpents (Ninmah's Garden) place the shining serpents (Verb placement at beginning implies <i>Emeša</i> coding.)
Anagonno <sup>48</sup>	AN-AG-UN-NU <sup>7</sup> AN-AG-UN-NU <sub>11</sub> AN-AG-UN-NÚ	An (or the heaven) who places the representation of the population An who places the image of the light or of the fire An who kills (him of the) placed population	Sacrificed Nommo representing humanity and the animated (living) beings
Anduruna	AN-DURUNA	the abode in heaven	Gina'abul imperial

			abode
Anzu	AN-ZU <sup>7</sup>	superior knowledge	
Athena	AT-EN-A <sup>6</sup> ÁT-EN-A <sup>6</sup> ÀT-EN-A <sup>6</sup>	AT/AD: cry, call EN: lord A: father	cry of the lord-father envoy of the lord-father of the cadaver of the lord-father
Bun	BUN <sub>2</sub> <sup>10</sup> BÚN <sup>10</sup>	a living light a rebellion	Aldebaran (αTau)
Chitauli <sup>9</sup>	ŠITA <sub>4</sub> -UL-I <sup>7</sup>	group splendor/ancient dominate/master	group of (beings of splendor / ancients) who dominate dictators <sup>9</sup>
Cohen <sup>5</sup>	KÙ <sup>7</sup> HÉ <sup>7</sup> EN <sup>7</sup>	pure, holy, to purify abundant, abundance lord, great priest, ancestor	KU-EN: great saintly priest KÙ-HÉ-EN: he who purifies with abundance for the lord
Dabu <sup>14</sup>	DA-BU <sub>4</sub> <sup>7</sup>	powerful light/energy	fig see Peš <sup>2</sup> , Kau <sup>14</sup>
 DIGIR/DINGIR <sup>7</sup>	DIN-GIR ----- DIN-GIR <sub>11</sub> ----- DIN-GIR <sub>15</sub>	cows of intermediate age of life ----- the skilled ones of life ----- nobles of life	divinity (divinities) <sup>19</sup>
Djehuti <sup>10</sup>	ZE <sup>45</sup> or ZI <sup>7</sup> HU <sup>7</sup> TI <sup>7</sup>	breath, spirit bird life	breath (spirit) of the bird of life Egyptian Djehuti- Thoth

Duat <sup>14</sup>	DU <sub>6</sub> -AT/AD <sup>2</sup>	cavern/mound (celestial) father / paternal power / ancestors	underworld/afterlife
DU <sub>6</sub> -KU <sup>7</sup>		holy mound	
Elohim <sup>5</sup> אלהים	EL/ÍL-Ú-HI-IM <sup>6</sup>	the exalted powerful ones who have mixed the clay (or the clay beings = Man)	
Emesal <sup>17</sup>	EME-SAL	language of the women refined language	
EME-ŠID <sup>7</sup>		language/word/tongue memorize/recite in high voice/enumerate	lizard
Enlil	EN-LÍL	the lord of the wind/word/breath the lord of infection	
ERIDUG	ERI <sub>4</sub> -DU <sub>10</sub>	sweet town town of happiness/contentment	holy city of Enki
Eurynome <sup>11</sup>	ERIN <sub>2</sub> -UM <sup>7</sup> ERIN <sub>2</sub> -UM-ME <sup>7</sup>	bands of midwives (or old or even ancient women) bands of midwives of divine order	universal and primordial goddess <sup>11</sup>
Gála <sup>2</sup>	GA-LA	which distributes youth and health	Amašutum vagina
GEN-ISIŠ <sup>7</sup>	GEN ISIŠ	set/dispatch scatter/weep	a creation Latin homophone <i>Genesis</i> =birth
Gílimanna <sup>44</sup>	GÍLIM ANNA GILIM <sup>7</sup>	group/horde of animals skies corrupted	Celestial Bestiary: animality of the Gina'abul and its relation with the stars (possess space travel)
Gina'abul	GINA-AB-UL	veritable/authentic/trueborn ancestor(s) of the splendor/glory	

 lizard(s)			
GIR <sup>7</sup>	GI <sub>6</sub> -IR GI <sub>7</sub> -IR <sub>10</sub> GI-IR <sub>7</sub>	dark one of the prayers/lamentations the noble who carries/produces the dove that restores	cow of the intermediate times (Sumerian). Also see DINGIR.
Gúrkur Gùrkur	sphere of the KUR that which transports toward the KUR		object that permits travel between KI and KUR
Hoama <sup>23</sup>	HU-AMA <sup>10</sup>	mother-bird	tree of the world
Hušmuš	HUS-MUS	savage reptiles	dinosaurs
Ilu <sup>1</sup>	IL-U <sub>4</sub> IL <sub>5</sub> -U <sub>4</sub>	who travels through time who rises like the light of day	biblical <i>el</i>
Imanujela <sup>3</sup> =gods, reptiles, "lords who have come"	IM-AN-ÚH-EL-Á <sup>2</sup>	wind / tempest / clouds the sky venom / poison carry / exalted / high being force / power	those from the clouds in the sky with venom who carry the power
Imdugud	IM-DUGUD <sup>7</sup>	in this context: blood high	noble blood
Irminsul <sup>43</sup>	IR <sub>7</sub> -MIN-SUL <sup>7</sup>	the dove, companion of man	the tree of the world
Ish <sup>5,36</sup>	IŠ <sub>7</sub>	ancient/ancestor/androgynous	Supposedly first <u>man</u> (Genesis) but IŠ <sub>7</sub> is androgynous
Išed <sup>14</sup>	IŠ-ÉD <sup>6</sup> IŠ <sub>7</sub> -ÉD <sup>6</sup>	mountain, star, ardent - rise, leave, appear ancient - rise, leave, appear	make the star appear / exit from the star raise from the

			ancient Note: ÉD <sup>7</sup> = sunrise, so: sun rising from the mountain/star/ancien t
Ishsha <sup>5,36</sup>	IŠ-ŠA <sub>7</sub>	ancient/ancestor heart/entrails/womb	heart/womb of the ancestor she of the entrails of the ancestor first woman (Genesis)
Jine <sup>42</sup>	HI-NE (No "J" in Gina-abul/Sumerian)	blend power/awe/impressiveness	who blends power and impressiveness
Kadištu Qadištu <sup>1</sup>	KAD <sub>4</sub> -IŠ <sub>7</sub> -TU	ancient assemblers of life <sup>2,7</sup> <u>caduceus</u>	Life Designers
Kama <sup>8</sup>	KA-MA <sup>7</sup> KÁM-A <sup>7</sup> /KAM <sub>2</sub> -A <sup>7</sup>	testimonial of attachment source of embrace/desire	love/desire
Kau <sup>14</sup>	KA-Ú <sup>7</sup>	revelation plant powerful testimonial	fruit of the sycamore see Dabu <sup>14</sup> , Peš <sup>2</sup>
Kemet <sup>14</sup> ... but decompose vocable in Sumero-Akkadian	KE-EM-ET	land of predicted mud land of the predicted storm	Egyptian night land or where one buries the dead
Kien-Mou <sup>21</sup>	KI-EN-MU <sup>4</sup>	place where the lords dwell	raised wood
Kilena <sup>48</sup>	Sumerian-Akkadian KI: place, earth LE <sub>4</sub> : celestial NA: human being	celestial place of the human being symbol of the Mother-Goddess	Dogon Tree that perished with Anagonno representing all vegetation
Kirišti	KIR-IS-TI <sup>10</sup>	fish/son	blazing son of life


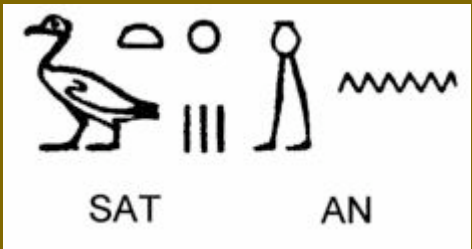

Kristos (Greek: anointed) Ichthys (fish)	KRST <sup>14</sup> KIR-IŠ-TUŠ	star(s)/mountain/blazing life	fish of the stars/life Egypt: burial ritual; coffin or sarcophagus of the king  the son who resides in the stars
Kohkyangwuhti <sup>20</sup>	KÛ-KI-AN-GU <sub>7</sub> -ÚH-TI <sup>10</sup>	saint (fem.) of the heaven and the earth, wet- nurse with the life-giving saliva	Hopis' mother-spider who created humanity (See Peš)
Kundalini <sup>8</sup>	KUN <sub>4</sub> -DA-LI-NÍ <sup>7</sup>	scale powerful inflame/burn/glow body	that which forms rings
KUR	KU-UR KU-ÚR	the banded foundation  the base of the foundation	
KUR-NU-GI <sup>4</sup>		the KUR of no return	
Lilith	LIL-TI <sup>7</sup>	spirit of life (see <u>Divinities</u> )	
Mága'an	MA-GA <sub>6</sub> -AN	transport ship of the sky (space)	cargo ship <sup>6</sup>
Mantindane <sup>9</sup>	MAN-TIN-DAN <sup>6</sup>	partner/associate/equal to live/reside calamity	associate(s) where calamity resides partner(s) who live for calamity
Margíd'da	MAR-GÍD-DA	chariot of the distance  elongated chariot	Gina'abul spacecraft  Ursa Major

			(Gina'abul residence)
Mater <sup>13</sup>	MA-TE-ER <sup>7</sup>	who produces and establishes the creation <hr/> who carries and establishes the foundation <hr/> who guides and establishes the stars <sup>16</sup>	mother
ME <sup>2</sup>	ME-E MÍ	that which expresses the prescriptions the (feminine) source of all life	crystals on which are recorded the arts and laws
Menu <sup>14</sup> (= tree)	ME-NU MEN-Ú MEN <sub>5</sub> -Ú	image(s) of the divine decrees diadem(s) of power plant/power partner(s)	female = tree in the garden of the gods
MÉR <sup>7</sup>	ME ER/ÉR	divine decree, destiny, "prodigious region of the mighty divinity"  to conduct, guide crying, lamentations	which guides toward the prodigious region of mighty divinity (= the Source!!)  place of destiny and lamentations
MÍ-MÍ-NU <sup>7</sup>		responsible for hostile (negative) duties	
Míuš'zu <sup>7</sup>	MÍ-UŠ <sub>12</sub> -ZU <hr/> MÍ-ÚŠ-ZU <hr/> MÍ-UŠ-ZU	woman of the wisdom-secretion woman of the knowledge-venom  woman of the wisdom blood  woman who elevates the knowledge (or the wisdom)	sorceress person possessing the Goddess Energy
Muladhara <sub>8</sub>	MUL-AD-HARA <sub>5</sub> <sup>7</sup>	flash/brilliance that emanates from the cup	the place of the root



Mušdagur	MUŠ-DA-GUR <sup>7</sup>	great fat reptile powerful and brilliant reptile	lizard (can be an insult)
Nadi <sup>8</sup>	NA <sub>8</sub> -DI <sub>5</sub> <sup>6</sup>	to irrigate and gleam	energy system in the body
Namlú'u	NAM-LU'U <sub>18</sub>	immense human beings	primordial humans
Niama	NÍ-AMA <sup>7</sup> NÍ-AMA <sub>2</sub> <sup>7</sup>	power of the mother/heat power of the master	Can be transmitted by flowing blood as in sacrifices. Dogon: Nyama is vital energy in the blood
NIG-ZI-GAL		a thing/property where the life has been placed	cloned creature
Ninišib <sup>2</sup>	NIN-IŠI-ÍB	queen of the stars with purifying flanks	priestess of the purifications
Nommo	NUM <sup>45</sup> -MU	exalted one who makes grow and restores	
	NIM <sup>7</sup> ...	high/exalted	
	NUM <sup>45</sup> -MU	exalted one who speaks	
Nornes <sup>22</sup>	NU-ÚR-NÈ <sup>7</sup>	representatives of the potent bosom	triple goddess associated with <i>Yggrasil</i> see <u>initiation</u>
Nügua <sup>15</sup>	NU-GU-A <sup>10</sup>	she of the string of figurines/images wet-nurse of the images (clones)	
Nü Wa <sup>15</sup>	NU-WA(BA <sup>7</sup> )	she who produces the figurines/images	
Peš <sup>2</sup>	PES <sub>5</sub> <sup>7</sup>	spider	
	PEŠ <sup>7</sup>	uterus/entrails/precious	
		The name of one of the initiations; evokes "profound respiration," uterus,	

	PES <sup>7</sup> PEŠ <sub>4</sub> <sup>7</sup> (v.) PEŠ <sub>13</sub> <sup>7</sup> (v.)	fig / fig tree to conceive to be pregnant	<i>matrix</i> (see <u>To Be a Clone</u> ). Cut fig resembles an Amašutum vagina ( <i>Gála</i> ). See Lilith See Dabu, Kau <sup>14</sup>
Prâna <sup>8</sup>	PAR-ANNA <sup>7</sup>	action that links to the heavens	the vital energy
Ptah <sup>14</sup> (No written E in Egyptian)	PE/PI-TAH <sup>6</sup>	understanding multiplier	who multiplies the understanding cloner
Rasa <sup>8</sup> Raiaš <sup>8</sup>	RA-SA <sub>7</sub> <sup>7</sup> RA-I-AŠ <sub>5</sub> <sup>8</sup> RA-I-AS	lovely/pleasant flow flow that germinates the spider flow that germinates the unique (i.e., the woman)	flow from a woman during sexual rapport menses
Restau <sup>14</sup> ...but decompose "vocable" in Sumerian:	RE <sub>7</sub> ÈŠ TA Û or U <sub>4</sub>	accompany/guide/conduct sanctuary/tomb/place of pilgrimage toward/for/nature sleep/repose or light of day	lead to the grave, toward the resting place or accompany to the sanctuary, toward the light of day
Ruah <sup>5</sup> Ruah Elohim <sup>5</sup> (See Elohim)	RU-ÁH/AH <sub>5</sub> <sup>7</sup>	gift / present / act of restoring the power	Mother-Goddess <sup>10</sup> Spirit of God <sup>5</sup>
SAG <sub>4</sub> -RA <sup>7</sup> ŠĀ-AK-RA <sup>7</sup>		heart that drains/floods	chakra <sup>8</sup>
Sagmegar	SAG-ME-GAR	depository at the head of the ME	the black star (Mulge)

			also named Nibiru (Neberu in Babylonian)
Šàlim	ŠA-LIM <sup>7</sup> ŠÀ-LIM <sup>47</sup>	the heart thousand the heart of eternity	capital of the Abzu of Uraš
Samû (Akkadian pronunciation of Sumerian ZIKUM)	ŠÁM-Ù ŠÁM-U <sup>4</sup> ŠÀ-MÚ	absorbed in repose absorbed in time or flash of day restore the heart	heaven
 <p>SATA genie serpent child of the Earth</p>	 <p>SAT AN</p>  <p>SAT AN</p>	<p>carry the Earth (Šàtam)</p> <hr/> <p>carry evil (Satan)</p>	<p>territorial administrator / regional chief</p> <hr/> <p>supreme chieftain of the Annuna; hence "God"</p>
Seba <sup>14</sup>	SE-BA (or SA-BA) <sup>10</sup> SE-BÀ <sup>7</sup> SE-BA <sub>7</sub> <sup>7</sup>	<p>brightness that opens that which gives (allocates) light</p> <hr/> <p>the light of life</p> <hr/> <p>that which distributes light the light of the soul</p>	<p>door star see <u>Stargates</u></p> <hr/> <p>instruction, apprenticeship</p> <hr/> <p>the light of the soul</p>
Seker <sup>46</sup> (Also see <i>Sokaris</i> )	SE-KE/KI-ÉR <sup>2</sup>	rays, light place	light/rays of the place of lamentation

		crying, lamentations, to lament	
Shakti <sup>8</sup>	ŠA <sub>6</sub> -AK-TI <sup>7</sup>	good miracle-worker of life	India: divine primordial energy
Siensišár	SI-EN-SI-ŠÁR	which assembles in order the numerous dignitaries	artificial womb
Sigun	SI <sub>4</sub> -GUN <sup>10</sup>	"the red land"	present-day Australia
Sínsal	SIN-SAL	to examine the matrix (template)	Africa's <u>Rift Valley</u>
Sokaris <sup>11</sup>	SU-KAR-IŠ	distant, far, isolated dock, pier, wharf star(s), mountain	the distant docking quay for journeys to the stars the isolated mountain (pyramid!) docking quay
Sukumorus <sup>11</sup>	SUKU <sub>5</sub> MUR-US <sup>7</sup>	haunches that distribute the blood	sycamore
Sicomorus <sup>13</sup>	SI-KÚ-MÚR-ÚŠ	holy fissure/slit that clothes itself with blood	
Sutum	SU-TUM	those who deploy the work	
Tantra <sup>8</sup>	TAN-TA-RA <sup>7</sup>	that which brings/lends a luminous/free/pure nature	
Tiamata	TI-AMA-TA	mother of life	Tiamat on the Akkadian tablets
Tigeme	TI-GEME <sub>2</sub>	servant of life	Tigeme is name used by Gina'abul males and in Sumerian
Tiamate	TI-AMA-TE	place where compassion and life intersect	the solar system

Tsélem <sup>5</sup>	TÉŠ EL/ÍL EM/IM	sexuality / vital force exalted being clay/mud	exalted vital force of the clay high vital force raised from the clay
Ubšu'ukkinna Maia system, Pleiades	UB-ŠU-UNKIN-NA	region / part of universe / sanctum force/power assembly	Mesopotamia: sacred mound origin-place of the "gods"
Udumbara <sup>8</sup>	UD-UM-BAR-A <sup>7</sup> / UD-UM-BARA <sub>2</sub>	radiant midwife who distributes the water/throne	fig, India, associated with sacred nutritive energy
Ugubi Ukubi	UGU <sub>4</sub> -BI UKU <sub>3</sub> -BI	ape, simian, monkey inferior multitude	
Umaï Ancient Goddess of the Turks of Orkhon	UM-A-I <sup>7</sup>	midwife who controls the seminal fluid	
Undu <sup>14</sup>	UN-DU <sub>7</sub>	horned rabble	sheep (ancient Egypt)
Undut <sup>14</sup>	UN-DÛ-UT <sup>7</sup>	population that casts or makes flow the metal of light (gold)	the people (ancient Egypt)
Unir	U <sub>6</sub> -NIR <sup>4</sup> U <sub>4</sub> -NIR <sup>2</sup>	elevated/exalted/culminating view/sight elevated/exalted/culminating brilliance	pyramid pyramids in <i>Unulahgal</i>
Uraš <sup>7</sup> (Earth)	UR-AŠ	man/being unique/one	place of the unique being
Urenes <sup>14</sup>	UR <sub>5</sub> /ÛR/ÚR	heart, soul, foundation / entrance, mountain pass, passage / basement, foundation, base	Subterranean extension of the Nile: passage to the

	EN ÈŠ	lord, noble, ancestor, up to sanctuary, tomb, place of pilgrimage	sanctuary, basement leading to the tomb, place of pilgrimage of the soul of the lord, etc.
Urmah	UR-MAH Sumerian: lion	warrior great	great warrior
Urní	UR <sub>5</sub> -NI	same soul	sister soul
Ušumgal	UŠUM-GAL	Grand Dragon, monarch	Sumer: humanoid- reptilian god or lord
Úzug Úzug <sup>2</sup>	UZUG <sub>2</sub> <sup>7</sup> / Ú-SUG <sub>4</sub> <sup>7</sup> Ú-SUG <sub>4</sub> <sup>7</sup> / Ú-ZUG <sub>4</sub> <sup>7</sup>	menstruating woman something unclean person excluded from society impure/forbidden nourishment	menses / blood that empties itself furious wisdom- plant / nourishment- knowledge
Wazungu <sup>12</sup>	WA-ZU-UN-GU <sub>7</sub> <sup>6</sup>	understanding wisdom/knowledge people/population bring food offerings / nourishment / to eat	those of understanding and knowledge to whom the people bring food offerings / nourishment
Yggdrasil <sup>22</sup>	ÍG-RÁ-SIL <sub>5</sub> <sup>7</sup>	which waters and provides beatitude/illumination	tree of the world / cosmic tree See <i>Nornes</i>
Zoe	ZU-E <sup>7</sup>	who emerged from Wisdom	

Case 1: "NAME" = SHORT-RANGE SPACECRAFT

Note: In ancient times, to possess a vessel capable of carrying passengers rapidly from place to place amounted to holding a NAME. We can draw a parallel with today where whoever does not possess an automobile, a bank card, and a social security number is a nonentity in the eyes of society! To possess a Name (a vessel) in the most ancient antiquity was the mark of senior social rank. [Think of the concept of "titled landowner" or owners of personal jets today.] Only the "gods", kings, and princes directly affiliated with heavenly divinities plus some other privileged humans could possess "Names" on the Earth.

We study the term "name" in Sumerian, Akkadian, Hebrew, and Egyptian.

As you know, numerous Sumerian terms were fabricated by combining several syllables from Emeša (the matrix language). Generally, when two vowels were in sequence, one of them automatically disappeared. You will observe that, thanks to the phonetic values of the Sumerian syllabary, the original sense of the word MU (name) will appear as by enchantment.

<u>TRANSLITERATION from Original Language</u>	<u>DECOMPOSITION</u>	<u>DECODING</u>	<u>TRANSLATION<sup>18</sup></u>
Mu <sup>7</sup> (name)	MÚ/MUD <sub>6</sub> + U <sub>5</sub>	light up / take fire / kindle + travel / raise / become elevated	MU-U <sub>5</sub> = that which becomes enflamed and elevates itself / travels
Šumu <sup>1</sup> (name)	ŠÚM + U <sub>5</sub>	procure/give + travel / raise / elevate itself	SUM-U <sub>5</sub> = that which procures the act of traveling / elevating itself
Šhem <sup>1</sup> (name) Officially from Šumu <sup>1</sup> and Mu <sup>7</sup>	ŠE <sub>6</sub> + EM/IM	enflame/heat + wind/blow/tempest/clouds	ŠE <sub>6</sub> -EM/IM = the blow/wind that enflames itself
REN <sup>14</sup> (name)	RE <sub>7</sub> + EN	conduct/bring/lead + lord/noble	RE <sub>7</sub> -EN = that which leads/conducts the lord(s)

## Case 2: MULTIPLE MEANINGS OF THE NAME "MIKAEL"

<u>TRANSLITERATION from Original Language</u>	<u>DECOMPOSITION</u>	<u>DECODING/TRANSLATION</u>
Mikael <sup>5</sup>	resembles God	
Mikael <sup>7</sup>	MI-KA-EL MĪ-KA <sub>5</sub> -EL MĒ-KA <sub>5</sub> -EL	responsible for the witness of the exalted accountable to the exalted fox combat of the exalted fox
Mikaîl <sup>24</sup>	Angel possessing spirituality, wisdom, consciousness of God Koran: If Mikaîl opens his mouth (Sumerian KA), the heavens appear as small as a mustard seed (Master of the Verb)	

1 Akkadian

2 Emeša

3 Rwandan (by Credo Mutwa)

4 Sumerian

Ideogram form for *ziggurat*. Recall the Latin *unire* (unite); the "gods" came down to unite with human priestesses in the little temples on the summits of the ziggurats.

5 Hebrew

6 Sumero-Akkadian

7 Sumerian

8 Sanskrit

9 Zulu (by Credo Mutwa)



10 Gina'abul-Sumerian

11 Greek

12 Numerous African tribes

13 Latin

14 Egyptian

15 Primordial Goddess of Chinese legends

16 TE=MUL

TE possesses the same archaic pictographic sign in the form of two rejoining stars, as the particle MUL (star), suggesting a common meaning in a distant epoch.

17 Emesal (Paleo-Babylonian dialect)

Secret dialect of women and priestesses. Part of, but not to be confused with, Emešà, No male could use this dialect with the exception of the Kalû priests, who were eunuchs.

18 This is either a direct translation from the original language specified in column 1, or one inferred with the help of the decomposition.

19 DIGIR/DINGIR

In Mesopotamia as in Egypt divinities (goddesses and gods) were identified as "celestial cows" and "wild or fierce bulls." The fact that DIGIR/DINGIR is associated with "makers of life" leads us to identify at least some of them with Hebrew Elohim. The Sumerian term used in connection with *the creation* is ŠĀ-ĀB, *the matrix of cows*, identifying the feminine principle with the creation of the world. The equivalent in Akkadian is *ilu*, from which comes the biblical *el*. See *ilu* above. Also GIR<sub>11</sub> (good, skilled); GIR<sub>15</sub> (noble, civilized); GIR<sub>4</sub> (kiln); GIR<sub>8</sub> (piece of clay). Numerous civilizations associate the womb with a kiln or oven. In the next book we will see that the "gods" equated clay with a precise element of human genetic material and the human himself. See *elohim*.

20 Hopi

21 Chinese

22 Icelandic

23 Persian

24 Arabic

25 Lingala (Africa); more precisely Gabon, Zaire, Congo, south of Cameroon

26 O doesn't exist in Gina'abul-Sumerian; replace with U. Replace C with K.

27 Kurdish

28 EK doesn't exist in Sumerian.

29 Duala (Africa); Cameroon, estuary of Wuri)

30 Note that women did not always give birth naturally, which explains why they were suddenly obliged to give birth in pain after the "sin" in "Eden". We will go into this in detail after the publication of Parks' second book.

31 Indonesian

32 Quechua (Countries of the Andes: Ecuador, Bolivia, Peru); Aymara (southern Bolivia, parts of Argentina and Chile)

33 Armenian

34 Ancient Hopi

35 Modern Hopi

36 Ancient Assyrian

37 *Islam* is the Arabic word for "submission."

38 Sumerian

Pronounced *Jungaau*; no "J" in Sumerian.

39 Japanese

40 The Hebrew religion is not truly based on faith/belief, but on respect for the laws of God. See Laws.

41 The Sumerian pronunciation would be DAD. Think of the English language *dad*.

42 Mali. Considered to derive from the Arabic *Djinn*, a term said to designate descendants of a vanished ancient people. Arabs, like the Malians, believe Djinn to be very real, although normally hidden. When they do appear, they take the form of serpents or lizards.

43 Saxon

44 Kadištu

45 Assyro-Babylonian

46 Egyptian funerary god

47 Hermetic

48 Dogon

To be continued...